

SRI SAI BABA'S

CHARTERS AND SAYINGS

EDITED & PUBLISHED BY :

B. V. NARASIMHASWAMI.

FRONTISPIECE

LORD SAI

Ah Blessed Lord, Oh High Deliverer !
Forgive this feeble script, which doth Thee wrong,
Measuring with little wit Thy lofty love.
I take my refuge in Thy name and Thee.

Edwin Arnold.

Thou seemest human and divine,
The highest, holiest manhood, Thou.

Tennyson.

DEATH

(Apantaratma)

These men do never die,
They become the Praised Ones.
They shed mercy on the world with myriad hands.
They help the helpless.
They aid the depressed.
They leave not those that follow them when the time of
danger comes.
They are men, only in name.
In reality, they are God Himself.
These solitary ones are marvellous.

Bedil, the Sufi of Sind.

FAITH

Faith is the sun of life
And her countenance shines (like the Hebrew's)
For she has looked upon God.

PLEA FOR FAITH

“ Why have I girt myself with this hell-dress ?
Why have I laboured to put out my life ?
Is it not in my nature to adore,
And e’ven for all my reason, do I not
Feel him, and thank him, and pray to him now ?
Can I forego the trust that he loves me ?
Do I not feel a love which only one.....
O thou pale form, so dimly seen, deep-eyed,
I have denied thee calmly—do I not
Pant when I read of thy consummate deeds,
And burn to see thy calm pure truths out-flash
The brightest gems of earth’s Philosophy ?”

“ *Pauline* ”—*Robert Browning*

Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Thou canst not prove thou art immortal, no
Nor yet that thou art mortal—nay my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven : wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith.

“ *The Ancient Sage* ”—*Tennyson*

FOREWORD



. By

Mr. Justice M. B. REGE, B.A., L.L.B.,
HIGH COURT JUDGE, INDORE.

An attempt to write a foreword to Baba's Charters and Sayings may well be described as an effort to discover the Sun with a lighted taper. None is more conscious of this than myself ; but my revered brother B. V. Narasimha Swami whose privilege it has been to compile the "Charters and Sayings " would not brook my denial of the honour of writing this foreword. With Baba's divine grace, the lighted taper may perhaps dimly light the way out of the depth of the Samsaric Cavern to the Radiant Sun outside ; and it if does so, it will be an addition to the Charters.

Self-realisation is the aim of Mysticism ; but the means to the end must be suited to the needs of the individual. Baba in the flesh was, to his devotees, the embodiment of

the Supreme Spirit lighting the Sadhakas' path by his every word and action. The mortal body has passed away but the "Baba" once in it now lives in the Spirit Eternal helping in the silent way he often did in the flesh, the myriads of his devotees who seek solace in him. A Sadhaka however must needs have something manifest and preceptible to the senses on which to pin his faith ; and the Charters and Sayings compiled by Swamiji will serve as a manifestation of that Supreme Spirit in words. As Lord Shree Krishna manifests himself in the Bhagavadgita, so does Baba in the Charters and Sayings.

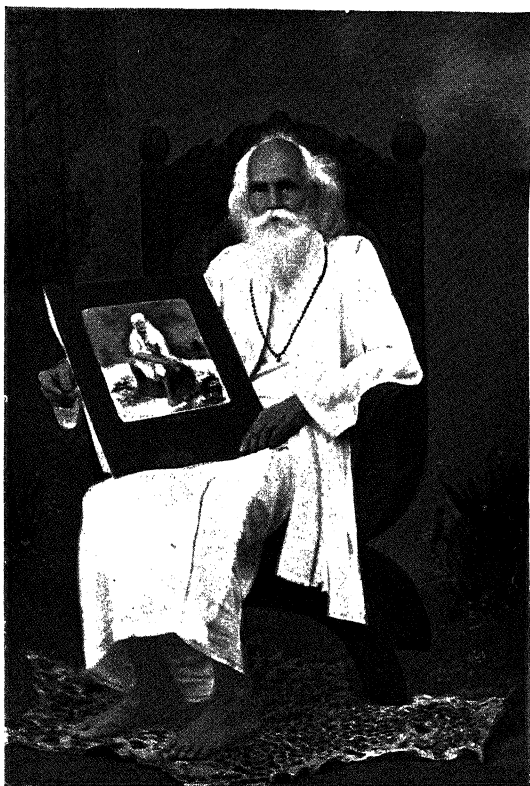
The compilation will doubtless be a beacon on the Sadhakas' path ; but it would likewise transport persons like my humble self, who had the privilege of being at Baba's feet when he was in the body, back into the old times, and revive fond memories of the blissful moments spent with the Master.

The Charters and Sayings are useful as precepts both in the world spiritual and the world material. Pervading them is the love of an ardent devotee who pictures Baba as the Body, the Jeeva and the Shiva. At one stage says Baba "I am your servant's servant"; next "I am a servant of Allah"; and yet again "I am He". Intellect fails here ; but the spirit beyond the intellect and mind is manifest. In the body Baba was the insignificant human being ; between it and the supreme Shiva, he was as "Jeeva" a wheel in the great machine ; but transcending these he stood as Shiva himself.

The onward march of Science may some day coordinate these phases in the frame of the Intellect. The miracles

referred to in the book may cause a sceptic to stare. To the devotees in tune with the Infinite Baba they are only events in the process of evolution-mysterious to the mere man—but explicable in the light of Faith and Love.

One cannot be too grateful to Swamiji for the labour of love which has crystallised this phase of Baba's divine personality in the Charters and Sayings. All I would say is: All glory to the Master and to his "Vyasa" the Swamiji; and may the book serve to create and foster Faith and Devotion in all corners of the country !



आचार्यदेवो भव. त्वमेव सर्वं मम देव देव.

"SURRENDER ALL TO THE GURU AND YOU GET ALL "

SRI B. V. NARASIMHASWAMI

SRI SAI PADA SEVAKA

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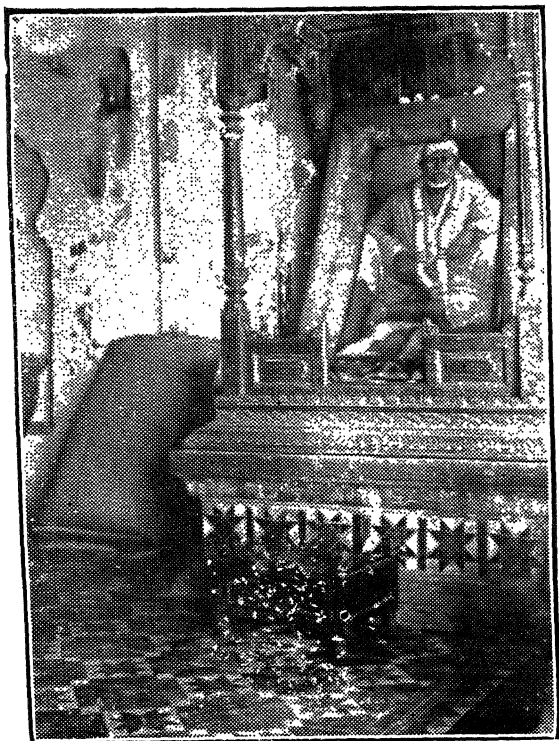
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श्री साईबाबा-मंदिर
BABA IN PROCESSION
DAS GANU (WITH NAMAM) H. S. DIXIT, BABA,
LAXMIBAI, BAGOJI, BUTI, R. BR. M. W. PRADHAN



BABA'S PICTURE IN DWARAKA MAYI

SRI SAI BABA'S
CHARTERS
& SAYINGS

BABA'S PROMISES

(As Dwaraka Mayi)

1. This is *Dwaraka Mayi* of ours on which you are sitting. This wards off all danger and anxieties from her children. Highly merciful is this *Masidi Ayi*. She is the mother of those who place *their entire faith in her*. If they are in danger, *she will save them*. Once a person climbs into her lap, all his *troubles are over*. He who sleeps in her shade attains *bliss*.

2. What can the snake do to Dwarakamayi's children? They look on amused, when the snake appears.

When Dwaraka Mayi protects, can the snake strike?

3. We have no need to fear. Strike, let me see how you can strike and kill!

4. This is not a mosque. It is Dwaraka. Those who seek *refuge* in her will *never be harmed*.

5. As soon as one climbs the steps of this mosque *sufferings due to Karma are at an end* and joy begins. That Fakir [God] is very kind and will relieve your troubles.

6. When any one enters this Dwaraka Mayi, his goal (object) is achieved.

7. This place (Dwaraka Mayi) is for *Tarana* i.e. saving people, *and not marana* i.e., killing them.

(Meaning of Dwaraka Mai)

Masudi Ayi, i.e. Dwaraka Mai is Sai

8. I do nothing. I receive nothing. Datta calls for his own. He has called for Rs. 15/- his due and given it to *Masudi Ayi*. So the money has been received (by me.)

MAGNA CARTA

(Baba's promises in his own name.)

9. My eye (of vigilant supervision) is ever on those who love me,

What ever you do, where ever you may be, ever bear this in mind, that I am always aware of everything you do.

10. If one ever meditates on me, repeats my name, sings my deeds, and is thus *transformed into me*, one's *Karma* is destroyed. *I stay by his side always.*

11. You should have truth always with you. Then I shall be always with you, wherever you are, and at all times.

12. I will be with you, whenever and wherever you think of me. Do not fear.

13. If one perpetually thinks of me, and makes me his *sole refuge*, I am his *debtor* and will give my head to *save him.*

14. If one ever dwells on me in his mind and will not even taste food before offering it to me, *I am his slave*. So also if he *hungers and thirsts after me*, and treats all else as unimportant.

15. I am (*bhaktaparadeena*) the *bond slave* of my devotee. I love devotion.

16. He who withdraws his heart from wife, child, and parents and *loves me* is My real lover and *he merges in Me* like a river in the sea.

17. S. Baba :—The key of my treasury is now placed in your hands. Ask for any thing you want, Rs. 5 or 100 a month or what you will and I will give it to you.

Devotee declines to ask.

S. B.—Ask for something. I am anxious to give you.

D.—Is it agreed that you will grant anything I ask for?

S. B.—Yes.

D :—Then, Baba, I want this. In this and in any future birth that may befall me, you should never part from me. You should always be with me.

S. B :—Yes. I shall be with you, *inside you* and *outside you*, whatever you may be or do.

18. My devotee feels *Me* in you, in himself and in all creatures and sees all as his Guru. *He will become myself*.

19. If you make me the sole object of your thoughts and aims, you will gain Paramartha (supreme Goal.)

Look to me; and I will look to you

Trust in the Guru fully, That is the only Sadhana.
Guru is all the Gods.

20. If one devotes his entire mind to me and rests in me, he *need fear nothing* for *body and soul*. If one sees me and me alone and listens to talk about me and is devoted to me alone, he will reach God (Chaitanya.) He who worships me as Nitya, Suddha and Buddha comes to me.

21. Those who *perpetually repeat my name* reach their *Goal*.

22. Simply say "Sai" "Sai" with heart overflowing. I care not for show of respect and forms, I rest in such devotees.

23. Repeat my name. Seek refuge in me. But to know "Who I am" have Sravana and Manana.

24. *I am formless and everywhere.*

25. If any one *casts his burden on me* and *thinks of me*, I look after all his concerns.

c. f. योगक्षेमं वहाम्यहम्.

26. Yes; you can place your burdens on me.

27. In the abode of my devotees, there will be *no dearth of food and clothing*.

28. You devotees are my children. I am your father. You have to get everything from me. So you should not talk like that (and say Sai is not God.)

29. Why are you anxious? I take all care of you.

30. Sit quiet, *Uge Muge*. I will do the needful. I will take you to the end.

31. Go. Everything will be provided, Babugir.

I will provide for you. Ganu.

I will provide for Manker's sons.

अभयं. माथौ:

32. Why do you fear? Am I not there (where you go to ease yourself)?

33. Stay here, treat it as your house.

Governor came with a lance to pierce Dada (G.S.K.). I had a tussle with him & drove him out. Finally I conciliated him.

Why should any fear, when I am here?

34. When this baby sleeps, we have to stand by, keep awake and watch or take trouble.

c f. एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः

35. I will not allow my devotees to come to harm. I have to take thought for my devotees. And if a devotee is about to fall, I stretch out my hands, and thus with four, four (i.e. a number of), outstretched hands at a time support him. I will not let him fall.

c. f. एनमापत्सु कृच्छ्रेषु कांतारेषु भयेषु च
कीर्तयन् पुरुषः कःचित् नावसीदति निश्चितम्

36. I am its (frog's) father, and am here. Will I let the snake eat it? See how I effect its release.....Hallo Veerabadrappa, be ashamed of your hatred. Give up hatred. [The snake dropped the frog]. I have kept my word and saved Basappa (the frog from Virabadrappa the snake.) God has saved him by sending me.

37. See I have to suffer for your sake, to remove your sufferings.

I will not let you die. I will die first ere I let you die (Nandram).

Nana is about to die. But will I let him die?

BABA'S MISSION

53. Saints exist to give devotees temporal and spiritual benefits. Dr. Pillai need not have ten more births for this. All the pain can be endured in ten days.

54. *I have come to give such good things to the devotees.*

55. My business is to give blessings.

56. A devotee objected to people going to Baba for temporal benefit e.g., employment, money, children, cure of disease.

S. Baba :—Do not do that. My men first come to me on account of that only. They get their heart's desires fulfilled ; and comfortably placed in life, they then follow me and progress further. I bring my men to me from long distances under many pleas. I seek them and bring them to me. They do not come (of their own accord). I bring them to me.

However distant—even thousands of miles away—my people might be, I draw them to myself, just as we pull birds to us with a string tied to their foot.

57. This is a Brahmin, a white Brahmin, a pure Brahmin. This Brahmin will lead lakhs of people to the *Subhra marga* and take them to the Goal-right up to the end. This is a Brahmin's majid.

BABA'S SAYINGS

(showing his nature, moods, power.)

BABA'S NATURE

58. I am God (Allah)

I am Mahalaxmi:—I speak the truth-sitting as I do at the mosque.

[I am Vittobha of Pandhari—] Go. I am at Pandhari.

[I am Ganapati]:—Mother, all the offerings you made to Ganapati have reached me.

[I am Dattatreya,]:—Are you puffed up? Where was male progeny in your destiny? (In answer to the prayer you offered before Datta at Gangapur) I tore up this body and gave you a son.

[I am Laxmi Narain]:—Why go for Ganga elsewhere? Hold your palm at my feet. Here flows Ganga.

What matters it whether in your meditation you see this (Sai) figure or the figure of Laxmi Narayana?

[I am Maruti]:—My father dedicated me to Maruti.

I make gestures before his temple telling him I am his brother.

59. [I am Krishna]:—Sai Baba (seated in Dwaraka Mayi) to Uddhavesa Bua: "Give me Rs. 11 *dakshina*".

U. B.:—I have given my ten *Indriyas* and mind.

S. B.:—No. Who are you to give them? They are mine already. Read *Pothi* i. e. do *Parayana*.

U. B.:—Of what Purana?

S. B:—Of *that in which I have spoken to you, and in which I still speak to you?*

U. B:—Is it Gita? Jnaneswari?

S. B:—Go and fetch what Bapu Saheb Jog is reading.

Uddhavesa brought XI skanda of Srimad Bhagavatha from Jog.

S. B:—(slipped his finger into the book suddenly and said) Read this. [It opened at *Krishna Uddhava samvada*] Daily read this, and then sit at my feet and meditate on it.

N.B.—That meditation is the gift of eleventh (*skandha*) to Baba, Sai Krishna, seated in the heart.

60. All that (viz., other Gods) is Allah.

61. Q:—Baba, who are you? whence?

S. Baba:—(in the Absolute mood.) I am the Attributeless, Absolute, Nirguna. I have no name, no residence.

(Again in the mood of Duality). I got embroiled by Karma, and came to a body. (So) I got a name & abode. Dehi, i.e., the embodied, is my name; and the world is my abode. Brahman is my father and Maya, my mother. As they interlocked, I got this body. The world is evanescent, mutable.

62. I am Parvardigar (God). I live at Shirdi and everywhere.

My age is lakhs of years.

My business is to give blessings.

All things are mine.

I give everything to everyone.

63. I am in Gangapur, Pandharpur and in all places. I am in every bit of the globe.

64. All the universe is in me.

65. Stick to the one whom you worship or revere. God will protect you soon.

Ubiquity

66. I am formless and everywhere.

I am in everything.

I am in everything and beyond.

I fill all space. All that you see taken together is Myself. I do not shake or move.

67. All that is seen is my form :- ant, fly, prince, pauper.

68. I am in the water, in dry places, in woods, amidst crowds, and in the solitary wilderness. I am in the fire and in ether. I am not limited to any place.

69. Feeding the hungry bitch is feeding me.

I have the feeling of my hunger being satisfied, when hers is satisfied.

Baba to Laxmibai Scindhe :- I am hungry.

L. S.:- Shall I go and bring food?

Baba:- Do.

L. S. then brought food; Baba took nothing from it and placed the entire plate before a hungry bitch.

L. S.:- Baba, why do you do so?

Baba:- Is not the bitch also a Jiva? We talk, bitches do not. She is hungry; she and I are one and the same. It is the same if I eat or she eats.

70. I am still belching with the heavy feeding you gave the dog this morning. I am also in the mire besmirched pig (that you did not feed, though it came to you).

To serve me, give up differentiation.

71. Sometimes I come as dog, sometimes as pig.

The devotee who recognises me in each form and treats me adequately is blessed.

72. You have been with me eighteen years. Does "Sai" mean to you only this $3\frac{1}{2}$ cubits height of body?

I am in the ant and fly.

Whenever you see this sign, remember that I am there and that I can eat food through ants, flies etc.

73. I went as a cat to drink this man's curds to save him, despite his cussedness. But he beat me to day.

I was the black dog.

I was the sickly sudra. I am in everything, and beyond.

I was the fakir who begged of you at Bombay.

I was the spirit you saw at midnight under the tree.

[I am Akkalkote Maharaj.] I gave you Rs. 2, Pitale.

Baba & Other Saints

74. Keshav Naik of Tardev, when Akkalkote Maharaj was passing away (about 1878) thus addressed him:—Maharaj, if you go away, what support have we?

Akkolkote M:—(giving his shoes to be worshipped)—My Avatar (spirit) will be at Shirdi in Ahmadnagar District. Go there always. Be devoted there. If you do so, you will not remember me. And you will be happy.

When Akkalkote Maharaj passed away, Keshav Naik and his son Ramachandra Naik, accompanied by two Orthodox Brahmins went to Sai Baba at Shirdi. On the way the Brahmins referred to Baba as a mad moslem fakir to whom no Brahmins could bow. When all four reached Baba,

Baba:—(to Keshav Naik)—You and your son may come and visit me, if you like.

(Pointing to the other two):—These are Karmata Brahmins.

Baba to Ramchandra Naik —Fetch Margosa leaves. R brought some leaves. Baba distributed the leaves to the four.

Baba—Eat the leaves. How do they taste?

Brahmins (with a wry face) :—Very bitter.

The two Naiks:—The leaves are sweet. We ate plenty of the leaves.

Thus Baba parted his sheep from the goats, and confirmed the statement of Akkalkote Maharaj.

I am at Mirzgaon ('Fakir Bua') Why come here?

I am Bandra Moulana.

[I am Nanded Moulana] You have already given me Rs. 3-14-0,

75. I am with you wherever you may be.

I do not require conveyances to take me.

76. S.B (May 1914) addressing Mrs. T, a Bandra lady and her son Master T:—Mother, I have to go thrice a day to your house.

Mrs T:—Yes, Baba.

A local lady was astonished at this statement as she saw Baba daily at Shirdi, and said "Baba What is this strange thing you say?"

S. B.:- I do not speak falsehood. I am Mahalaxmi Mother I come to your house. You give me things to eat, is that not true?

B. L.:- Yes, Baba.

Shirdi Lady:- Truly, does Baba go to you and do you feed him?

B. L.:- Yes.

Baba, to master T.:- Do I not come to your house?

Master T.:- Yes, Baba.

S. B. to shirdi Lady:- Yes, mother, I go easily to Bhav's house (i.e., Bhav's house at Bandra). In the middle, there is a wall. Jumping over it, next comes the railway line, and then Bhav's house. (Here Baba described the crow's flight from Shirdi to the lady's house at Bandra).

I have to fly across walls and excavations.

77. Mrs. Tendulkar of Bandra daily heaped up garlands of bakul over Baba's picture in her house at Bandra for two months and then went to Shirdi.

Baba:—Hallo, Kaka (H. S. Dixit) these two or three months I have not been at Shirdi at all. This mother has smothered me with bakul flower and I was quite dizzy. and unconscious of myself. Now I am slowly coming round.

78. I went to Bandra and saw Bhav left nothing for me to eat, so I have returned hungry.

79. Do you think of me, at meal? Am I not present near you? Do you give me a morsel?

80. I am not at Shirdi, but in all.

81. He who thinks that (Sai) Baba is in Shirdi (alone) has totally failed to see (i.e. know) Baba.

82. Why do you (weep and) behave so madly. Am I not there (at Bombay) by your side?

83. He (Sai) who is at Shirdi now is also at Machandragad here. It is to teach you this I sent you here.

84. I have just been to Kasi and had a bath.

I was at *Jejuri, Bagat*.

I was at *Dhulia*, did you not see me?

When you heard my voice, why doubt? Bolted doors do not bar access to me.

85. I will go with you (invisibly). Do not worry. Mother, I take thought for your family. Well go. I am by your side.

86. I am myself sitting there (invisibly) guarding you (Purandhare) & your wife.

87. Wherever you may be, think of me, and I am by your side.

88. Wherever you may be, whatever any of my devotees think, say or do, that very instant I am aware of it.

Cf Quran:—"And when My servants ask thee concerning Me, then I am nigh unto them and answer the cry of him that crieth unto me."

89. I look equally on all. *Not a leaf moves*, except by my grace. I look on all with equal eye.

Baba's Function

90. I am the slave of God.

God is the Lord and Master.

91. God has agents everywhere; they have vast powers.

I have very great powers.

92. God has helped his devotee (Basappa) through me; [a surrendered soul.] I am his instrument.

93. I can revive the dead boy and bring back his spirit from the new body it has entered, killing it and reviving this corpse. But that is marring the useful work the new body will do.

94. She the deceased (spirit) has come to me.

95. I draw my devotee to me, at the time of his death, even though he may die a thousand miles away (from Shirdi.)

96. I will not allow my devotee to be lost.

I will account to God for all those that have been given to me.

97. When (in 1918) Mrs. T. & her son Master T. visited S. B.

S. B. :—Mother, now a days I have been much pestered. Some want wealth, some women, some sons. Hallo! what I have, none wants. I wait and wait; and one day I will suddenly disappear. I am quite disgusted.

Mrs. T. :—Baba, why do you say so? Then, what is to become of us?

Baba.—Why are you anxious? Is not God taking thought for your welfare? I am very much pleased when my children come to me, and then I take my two morsels of food with gusto and put on more flesh.

Master T. :—We come to you to ask just what you have got. You know that?

Baba. :—Yes. You will get it.

M. T. :—Yes, we are quite sure of it. But when?

S. B. :—Very soon.

M. T. :—Baba, I must have an assurance from you how many more births I will have to take before getting it.

S. B. :—Three more lives will be sufficient.

M. T. :—But Baba, will you not be always with us?

Baba. :—Hallo! During how many births have I already been with you! We shall meet again and again. I have to take care of my children night and day, and give an account of every pie to God.

98. I put the Rohilla, Pishya & Rao Sahib Galwankar each into his mother's womb.

99. (To Akkalkote Sapatnekar). The soul of your deceased son, I shall bring back to your wife's womb.

[Next year A. S. got a son.]

100. I will take my Kaka (H. S. Dixit) ni vimana.
[H. S. D. had a happy blessed ending.]

Baba, A Surrendered Instrument of God

101. Without God's permission, nothing can be done by me.

102. Do not blame me for not giving you a Kupni.
"That Fakir" (God) has not permitted me.

103. Hallo. Do I demand dakshina of every one?
I demand only from those whom "The Fakir" points out to me.

I do nothing. I receive nothing. Datta calls for his own. He has called for Rs. 15 his due and given it to Masudi Ayi. So, the money has been received (by me)

104. If Gods, like Datta, are easily accessible on the way and if one does not take *darsan* of them, how can I help him?

Baba's Nature

105. I am the Progenitor of God. Meditate on me as pure Ananda Nirakara: but if you cannot do so, meditate on this Sai Body exactly as it is.

106. I am not the body or the senses. I am the *sakshi*, witness of all these.

I do nothing. I receive nothing.

107. *Devotee*:—Baba, allow the burn on your hand to be treated. It must pain you so much.

Baba:—What fun will it be (for me) to stand by and see the whole of this (Sai Baba) body burning on a funeral pyre of cow dung cake fuel?

Atmavichara

108. To know me, constantly think 'Who am I?', by Sravana and Manana.

Who are we? What are we? Where am I? Where are you? Where is all the world?

Think, think on all your husband said. (viz., that, in reality, you are not different from God.)

109. We must see our Self.

DIFFERENCE UNREAL

110. Do not say of any one that he is inimical. Who is whose enemy? Do not entertain ill feelings towards any one. All are one and the same.

111. People differentiate between themselves and other, their properties, and others' properties. This is wrong. I am in you and you in me.

This is the Teli's wall that parts you from me; pull down this wall; and then we see each other clearly face to face.

[N.B.: A teli i.e. oilmonger lived next to the mosque.]

Saints do not recognise this differentiation. To serve me, remove this differentiation. Continue to think in this way and then you will realise it.

Search the scriptures, See if Atma is one or many.

112. "What am I"? asks U. B.

Sai Baba replies: I am you. You are I. There is no difference between you and me. That which constitutes me constitutes you.

c. f. Srim B:—

अहंभवान्नचान्यस्त्वं त्वमेवाहं विचक्ष्व भोः ।

न नौ पश्यन्ति कवयः छिद्रं जातु मनागपि ॥

Narain Asram of Wai, Satara (then Mr. Toser) was, about 1914 made by Baba to feel that differences do not exist; and NA had the blissful feeling of non-difference while at Shirdi. (Krishna encouraged Bhishma, in the bliss of experiencing the cosmic self at the view of his own shadow at sunrise.)

MOKSHA MARGA

Samsara

113. N.G. Chandorkar bowed to Sai Baba and said:— Enough of this Samsara for me. As the Sastras describe it, samsara is really *nissara* i.e., worthless. Break its fetters off from me, Baba. What first seems to be joy here is seen to be but sorrow at the end. Fate leads us a nice dance here and there. I cannot discover even a bit of happiness in this Samsara. I am quite disgusted. I do not wish to touch it, Baba, any further.

Baba:—What crazy and delusive talk is yours!! There is some truth in it—mixed up with error. As long as the body remains, samsara remains. None escapes it. How can you? Even I am caught up in it. Samsara is of various sorts. It is like the surface of the body. Kama (desire), Krodha (anger) etc and any mixture of these is samsara. All mental and bodily processes are samsara. The contact of any two things is samsara. By going away to a forest you cannot escape samsara. Your present condition, has been brought about by yourself. What is the use of irritation at it? This *Deha Prarabdha* is the result of the karma done by you in former births. This body was, therefore, born. The Jiva takes birth in body to work out former Karma. Without suffering the results of Prarabdha Karma, you cannot get rid of it. All persons, all *creatures* differ in form etc., Why? Because of previous Karma of each. Differences between species, like differences between individuals is due to the same cause. See the difference between the rich man's dog lolling on sofa and the poor man's running about in search of crumbs. That is due to *Deha Prarabdha*.

True Happiness

114. (Q.) N.G.C. :—Joys and sorrows of Samsara disturb one so much. Should we not renounce Samsara therefore?

Baba:—(Ans.) Joy and sorrow are mere delusion. Mere appearance of worldly joy is not true happiness. The worldly man is forcibly drawn to it, as he believes it to be true happiness. According to the Prarabdha of each, one gets delicacies (Panchamrita), one, stale crumbs, and one, mere bran-gruel. The latter fancy themselves unhappy at that, and the former fancies he lacks nothing. But the result of eating any of these is merely the satisfaction of hunger. Some cover themselves with laced shawls, others with barks. Both serve only one purpose, covering the body. This joy and this sorrow is due to *opinion*, which is mere illusion and is ruinous. Whenever any idea of joy or sorrow arises in your mind, resist it. Do not give room to it. It is pure delusion.

The "*Shadripus*" (i.e., Lust, Anger, Covetousness, Delusion, Pride and Jealousy) are all delusive. They make the unreal appear as real. If a rich man wears a gold ornament, the poor man gets jealous, and thinks he must have one. This is *Lobha*.

All are like this. So one must conquer the six enemies. If they are conquered, waves of passion will not arise. Else they will enslave you. If they are subordinated and reason made the commandant, then the delusive pleasures and pains will no longer hold sway over you.

True Joy or Happiness

115. *Mukti* (Release) is true joy or happiness. Coursing through births and deaths is unhappiness. All the joys and sorrows of *samsara* are *unreal*.

Conduct amidst *samsara*

116. I will tell you how to conduct yourself in *samsara*. The wise should be cheerful and contented with their lot in life, as it is the result of *Deha Prarabdha*. Do not kick against the pricks.

If wealthy, be humble. Plants bend, when they have fruits. But humility is not towards all. *Severity* is needed in dealing with the wicked. But towards saints, be humble. Respect them.

Spend money in *Dana* (charity) and *Dharma* (piety)—but be not extravagant. The world perishes no doubt,—but while it lasts, wealth is a real necessity, as bile is for health. Be not obsessed by the importance of wealth. Do not be entangled in it, or be miserly. Be liberal and munificent—but not lavish or extravagant.

Get on cheerfully with your worldly round of activities but do not forget God. Remember God. "This *samsara* is not mine but God's." Think thus all the time you are awake. Have consideration for the poor and wretched. Do not persecute and tease them. Inquire always, "Who am I?"

BHAKTI

Navavidha Bhakti

117. Anant Row Patankar :—Baba, I have read a good lot of Sastras, etc., but I have no peace of mind. Pray, grant me your blessing.

Baba :—Once a merchant came here. In his presence, a quadruped passed its stomata, i.e., nine balls of stool. The merchant anxious to attain his quest spread his cloth beneath its tail, gathered all the nine balls and took them away. He got concentration and peace of mind.

Anant Row, unable to make out this parable, questioned Dada Kelkar, "What does Baba mean?"

Dada Kelkar :—God's grace is the quadruped. The nine balls excreted are the nine forms of Bhakti. You are to be in the position of the merchant. If you follow Nava Vidha Bhakti, you will attain peace.

Again Ananta Row went to Baba.

Baba :—Have you gathered the nine balls?

Anant Row.—For that I must have your grace.

Baba.—God will bless.

Jnana and Bhakti

118. Baba.—Gnana marga is like Ramphal. Bhakti marga is like Seethapal (custard apple), easy to deal with and very sweet. The pulp of the Ramphal is inside and difficult to get at. Rampal should ripen on the tree and be plucked ripe. If it falls down, it is spoiled. So if a Gnani falls, he is ruined, even for a Gnani there is the danger of a fall, e.g., by a little negligence or carelessness.

ATMA VICHARA (i.e., JNANA)

A

119. (Q):—Baba, who are you? Whence?

A:—(S. B. in the mood of the Absolute). I have no residence. I am the attributeless Absolute—Nirguna. (again, in the mood of Duality) By the action of Karma I got embroiled and came to a body. My name is "The embodied—Dehi" The world is my abode. Brahman is my father, and Maya my mother. By their interlocking I got this body. The world is mutable, evanescent.

(To Appa K.) Allah or The Nirguna (Parabrahma) became saguna Parabrahma (known as) Mohiniraja at Nivas. Go and bow before him. God manifests all his powers for the benefit of his devotees.

B

Who am I? Who are We?

120. Baba often said "Who are we? Night and day think on this."

About 1915 R. A. Tarkhad, Managing Director of a mill, got into a compartment at Manmad in the dark and was fighting for a seat with a police constable, who was there. When R. A. T. arrived at Shirdi,

Baba:—With whom were you persisting in contest this morning? Bhav (brother), we should not engage in contest with such people! "Who are We?" This we must enquire into.

R. A. T. saw first, Baba's reference to the social inequality of the disputing parties, and later on, the

Vedantic meaning of the words, i.e., the unity of those parties in Brahman.

C

Baba (to Bala Bhav ie, Sitaram Dev):—We have only to see (i.e. know) *our self*.

D

121. In October 1917, Baba spoke to a Bombay lady.

Baba :—Mother, what do you want? Ask for it.

Lady :—Let me be free from the whirl of births and deaths.

Baba (laughing):—Is this all you want? What! have you come to die?

Lady (shocked):—Baba, I do not at all understand you.

Baba :—**Think who you are.**

Lady :—I do not understand.

Baba (pointing to her husband):—He will tell you.

Then the lady went with her husband to her lodgings and asked him what Baba meant.

Husband.—Baba's words are mysterious. I cannot be sure I have made out his meaning. Probably he means something like this. The Jiva goes on reincarnating any number of times till it gets Sakshatkar i.e., sees or realises God. Baba is God. But people seeing him do not get full faith and do not see him i.e., feel him to be God; and hence they do not get Mukti.

One must learn from the sastras, that essentially Jiva and Siva are one. You think yourself to be a Jiva, is it not?

Lady.—Yes.

Husband.—Baba and the Sastras want you to regard yourself as Siva or God.

Lady.—No. No. I am a petty sinner—a Jiva and not the great God Siva.

Husband.—No doubt that is your feeling. But Baba means that by constantly regarding yourself as God, your deeply ingrained belief that you are only a finite Jiva will be removed. This process continued, may be through numerous births and strengthened and helped by contact with saints, will give you the firm belief that you are Brahman. That must be Baba's meaning.

(The pair again returned to Dwaraka Mai).

Baba.—Mother, I have listened (from here) to all that your husband told you. Keep that in mind.

E

Who is God?

122. *N. G. Chandorkar to Baba*.—

(1) Who is God?

(2) What is He like?

(3) Where is He?

(4) How are we to see him?

S. B.—I will tell you later on.

S. Baba.—(later).

Baddhas, (the very worldly) do not know or observe the difference between right and wrong...or what God is. They have no moral tendencies.

Ever immersed in the world, (and impure in heart), having no faith in Scriptures or saints, they do not get to God—but go to Hell.

The *Mumukshus*, disgusted with the baddha state, begin *vichara* and *Viveka* and *thirst* for the sight of God. They are devoted to God and observe the Moral Law.

They become **sadhakas**, by adopting *sadhanas* eg., repetition of God's name (*Japa*) and (*Dhyana*) meditation on God, in solitude, withdrawing their minds from objects of senses. They love to move with saints.

These, when perfect are called *Siddhas*. At that stage, God becomes the same as man; praise, the same as blame etc. They have no desires. They are past the notion that the body is their home or their self. They feel their self to be identical with God. "I am Brahman" is their feeling.

To know God, see how God is viewed by each of these, at each stage. Then ultimately, God is seen as manifested in all forms—moveable and immoveable.

God is everywhere. There is no place from which he is absent. But behold the power of *Maya* that does not allow Eswara to be seen and recognised (in all). I, you and all the world are *Amsa* i.e., parts of the Lord.

Therefore let none hate others. Forget not that God is in every place.

Thereby Love (Non-hatred) is there, of itself. When that springs up, everything is achieved.

How are we to See God?

123. The mind is turbulent. Effort must be made to make it steady. Just as a fly flies and sits on all objects but turns back when it approaches fire, so the mind longs after sense objects, rejoices in them and merges in

them. When it sees i.e., approaches or tries to see Brahman, it turns its face away. When thus the unruly mind does not merge in God (Brahman), samsara, i. e., rebirth is inevitable. Till the mind is conquered, one is reborn. But among births, human birth is most precious.

Therefore do *Moorti Pooja*—i.e., worship God in form, in his images, to make the mind steady and concentrated. Even the image is God (Parameswara). Do not reject images. When an image is worshipped with deep devotion, the mind attains concentration, without which there is no steadiness of mind.

Next practice *Manana* and *Dhyana* i.e., recollection and meditation; and study spiritual works. Practice what is mentioned in them. Atma Vidya, the science of the Self, is the highest wisdom. If that is mastered, salvation (Mukti) is achieved; and Hari (Personal God) is one's slave. The easy steps to get to that wisdom and to moksha (i.e., to real seeing or knowledge of God-Brahman) are these.

How to get Moksha

Have *Sadhana Chatustaya* i.e., Nitya Anitya Viveka, i.e., Inquiry into what is real and what is unreal, Vairagya i.e., dispassion, Sama i.e., quiet of mind and other five qualities and mumukshutwa i.e., desire for Mukti. Have *Navavidha Bhakti* i.e., Ninefold Devotion* etc. Practise these. Surrender yourself to God (Atma Nivedan) *Prapatti*.

*Navavidha Bhakti is thus defined:

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

Daily take darsan of Siddhas i.e., perfect saints. Live a moral life. Then you will be pure even at death. At the time of death, have no desire at all. Concentrate on God, i.e., your Ishta Devata. If death comes when your mind merges in the Ishta Devata (God), Mukti (salvation) is attained.

Reaching God: The Method

124. N.G.C.:—Baba, again I am asking you for the third time, who God is, what he is like and where he is?

Baba.—I have already told you. If you act upon what I have said, you would be equipped with Sadhana Chatushtaya i.e., the four helps.

I. Viveka

N.G.C.—What are they?

Baba.—First is *Nitya-Anitya Vastuviveka* i.e., discriminating between the real and the unreal. Some people make others believe that they are such *vivekis* and become *varkaries* i.e., pilgrims to Pandharpur, without, however, knowing who Hari really is, what He is and where. But this pilgrimage is not real devotion, but a mere device to get respect from others.

Persons who merely read and memorise many works without making their hearts pure, pour out precepts at debates, cavil at others and are full of self adulation. These are not *vivekis* and they do not attain Brahma Jnana.

The nine steps of Devotion are (1) Listening to sacred works or accounts of God, Avatars and Saints (2) Reciting the name of God (3) Remembrance and Meditation (4) Prostration to God's feet (5) Worship of objects representing Him (6) Paying respect (to Saints) (7) Service (8) Fellowship and (9) Self Surrender.

II. Vairagya, * is the second.

The real vairagi cares not for the good things of this world or of the next.

III. Sama etc., are the third.

Sama is preventing the mind from going into the objects of the senses. *Dama* is the withdrawal of the mind, when it does go in, by control of external activity.

Titiksha is putting up with pain that results from prarabdha karma, without murmur.

Uparati is looking upon wealth, women, children, friends etc., as unreal and thus escaping the meshes of Maya.

Sraddha is faith (Viswasa of the mind.)

Samadhana is equanimity i.e., looking on pain and pleasure, equally, unexcited and with firmness of mind.

* *Baba's Vairagya.*

(1) When Damia Rasane offered Baba a share in the profits, of his proposed business,

Baba:—I am not to be entangled in anything.

(2) *Baba's advice to a Madras Swami.*

Baba (to Vijayananda Swami):—If you are so fond of your mother, why did you assume the garb of a Sanyasi. Kashaya and Mamata (attachment) cannot go together. Go and stay at your quarters. There, you have many thieves, who will carry away everything. Bolt your doors and be on your guard. The inevitable must happen. Wealth, kith and kin are all transient, attended with fear. Utter renunciation alone leads to bliss. Do Bhagavatha Sappthaha thrice with intent meditation. That will quench all vasanas. All illusion will end

IV. Mumukshuta is the Fourth help.

Moksha, what it is and how to get it.

Mumukshuta is strong desire for Moksha (with dislike of Joys and sorrows of phenomenal existence), accompanied by the idea that Aparoksha Jnana i.e. realisation of Brahman alone is the solution. *Moksha* is not Heaven, Kailas or Vaikunta. It is subtle and not gross. It is the invisible origin of the Universe—pure consciousness, pure being—Suddha chaitanya. Being or becoming that, is Moksha. That is Immortality and that is the goal of human life. All other aims are worthless.

125. N.G.C.-Pray, tell us about *Suddha Chaitanya*, what it is.

Baba.—That is the origin, the essence, the foundation and the permeator of the entire universe, sentient and insentient, as also the end of it. The source is Suddha Chaitanya. You cannot exactly describe, 'Chaitanya', but every moment it exists in your existence. There is no place without it but it has no form or name. In that it resembles air, which has no colour or form to be seen, and whose existence however is unquestionable. Suddha Chaitanya is called Brahman. The wise do upasana of it under the name 'Brahman' and then are called Brahmavit. Vegetable, animal, human and all other lives are contained within it. It is the original cause of all appearances, perceptions and knowledge. It is the one root of the many. It pervades everything. It may be characterised as Sat-reality, Chit-consciousness, Ananda-bliss and Ekatva-unity. All of us are that. We are not distinct from it.

N.G.C.—Baba, you say Brahman is bliss, i.e. without pain and that, it is unity, i.e. without multiplicity. Yet you say the same Brahman is all or everything in the world, wherein there is not merely multiplicity but also suffering. How can bliss appear as pain and suffering? How can the one appear as the many? How can the real appear as the unreal? Again, if each of us consider ourselves as Chaitanya or Brahman there must be many Brahman (and not one) because we are so many. Further, if all of us are the one and same Brahman, each man must feel the pain and pleasure felt by others; but he does not. Just as our bodies are different, our souls also must be different and not one. Please explain.

Baba.—You are wrong. Just listen. Red, black, white, blue, yellow etc. are different colours. Add them to water. Is not water still one and the same water, despite the different colours? That, you will see by separating the colours from the water. The result will be that you get water in each case. Just like that, the Atman or Brahman is one. But the hearts it occupies, are different. It is one and the same Atman that runs through all the hearts. As for pain and pleasure, these are not the functions of Brahman or Atman, but only of the hearts. To make the heart, a heart, is the function of the Atman or Brahman.

I will further explain the matter. Chaitanya appears through three gunas and is classified further as Paramartika-Satya, Vyavaharika-satya and Pratibhasica-satya. Just as one body has three stages, childhood, manhood and old age, so Satya has these three stages. A person in Paramartik stage (called a Sage) sees truth as truth and acts according to sastras, i.e., without differentia-

tion. One in the Vyavaharik stage (called the Good) tries to follow the sastras but goes on differentiating at every step selecting the good and rejecting the evil. One in the pratibasic stage (called the ignorant) does not see the truth either entirely as it is or with the addition of differentiation merely, but sees it quite inverted i.e., in the way quite opposite to the Vyavaharik person's view. He sees good as evil and evil as good.

But Atman or Brahman is common to all these three stages.

I will give one more illustration. There is (1) the King (2) the King's deputy and (3) the King's messenger. You see the common point running through all the three i.e., Kingliness; yet the three are different. It is just like that, Brahman runs through all the three classes, which appear different.

N. G. C. :—How can you divide Regality? It is indivisible.

Baba :—Right. Regality is one and indivisible; but in point of fact we note the division of Regality in the above three and the difference between them. Similarly Chaitanya (Brahman) is unlimited, but each limited ego partakes of it, i.e., to the extent of its capacity and exhibits it, i.e., this Chaitanya or Kingship. Take another example, viz., Space or Akasha. Akasha though illimitable is in a small pot (then called *Ghatakasha*), in a big pot (then called *kumbhakasha*) and so on. All have Akasha in degrees. Just like that Brahman appears in different forms in this world—which is the play of Maya.

It is the union of Brahman with Maya that causes Brahmanda, the universe.

126. *N. G. C.* :—Who is this Maya? Who created her? What is she like? You just now said that the root of the whole world is Chaitanya. Then where does Maya come in?

Baba :—I will describe to you where and how she comes. Maya is the name given to the Shakti or Power of Chaitanya, which makes Chaitanya appear in different forms. Can you separate Chaitanya from its *Shakti*? You cannot,—just as you cannot separate jaggery from its sweetness and the sun from its brilliance. The separation comes only at the end of Maya (if merger in Brahman is separation). Maya ends when Chaitanya is realised. Chaitanya is endless. Both Chaitanya and Maya are beginningless. Maya and Chaitanya are also named Prakriti and Purusha, which are fully described in the Jnaneswari from which you must get your Atma Jnana.

Chaitanya is a cave and he who enters into that cave never returns but becomes the cave.

Maya is Karya and has wonderful qualities. I am such and such a person, you are such and such etc.—all this is the result of Maya. All these are unreal differences. You see, if you are under Maya, (undifferenced) Reality does not appear. Maya has two aspects. (1) The *Avarana* covering up the consciousness of the soul or Atman and (2) *Vikshepa*, producing illusory appearances over that covering. Here is an illustration.

A cooly dreamt that he became a king. Thereby he forgot his coolyship. That coolyship was *covered* up (avarana) by Maya, and kingship was produced by Maya over that cover. Similarly Maya covers up Brahman and produces worldly *appearances*. In reality, the world does not exist. Only one Real (Sat) exists, but these appearances are taken to be real. That causes the mischief (*akalyan*). So, kick out Maya and regain Brahman. How? Regard yourself as pure Chaitanya. Water, when relieved of impurity is pure water. Similarly remove impurity of Maya from this world of appearances. Then that appearance becomes reality. This is the *upasana* of the Real (Sadvastu). *Think of this always*. This is my advice to all. This constant thought of the Sadvastu or Atman is the Adhyatma. You should realise this Atman as yourself and become Mukta in this life.

GOD—REALISATION SAKSHATKARA.

What is God ?

[*Sakshatkara* :—Ideas of God and consequently ideas of Sakshatkar of God vary widely. To those who believe in God as a person with form and never without form, a darshan or vision of that form is called Sakshatkar and is the highest rung of the spiritual ladder. Those who disbelieve in forms which are said to be divine, use the term Sakshatkar to denote a mystic merger of their own personality in the impersonal Absolute.

Das Ganu Maharaj belonged not to the latter class but rather to the former. He is a Varkhari of Pandharpur and

the idea of Pandarinath, standing on bricks with arms akimbo is the idea of God, which is uppermost in his mind.]
—Editor.

127. Das Ganu, to Baba :—I want Sakshatkar, Baba. You ask me to read Saptha of Bhagavata ; but will you grant me Sakshatkar as a result of it ?

Baba :—Vittal will appear. But there must be intense devotion (Bhava भाव).

Das Ganu read his saptha of Bhagavata ; but failed to get Sakshatkar.

D. G. to Baba :—You promised me Sakshatkar ; but I have not got it.

Baba :—Wait, you will have it.

[Baba was evidently waiting for development of the requisite faith and earnestness in D.G.]

128. In 1916, Bhadrapad, D. G. was keen on going to Pandharpur ; but N. G. C. took him to Shirdi and made him perform keertans and was for detaining him there, even for Asvin, evidently with Baba's assent. D. G. then thought within himself without saying it, "How is he (Baba) a guru who blocks my way to God (at Pandharpur)."

Baba, to Nana :—Nana, do not stop him from going to Pandharpur.

Baba to Ganu :—Go to Pandharpur.

So D. G. gladly went to Pandharpur for Asvin, as Vittal of Pandri alone was God to him and not Baba. Later he returned to Shirdi.

129. D. G. :—Baba, you have been long putting off my request. When will you give me Sakshatkar ?

Baba :—You see *me*. That is Sakshatkar. I am God.

D. G. :—I expected you would say so. But I am not satisfied with that.

D. G. considered that it was not in his destiny (Prarabdha) to have *sakshatkar* (of God *Vittal*, as that was what he evidently wanted)*

Ordinarily ‡ Sakshatkaras are very transient.

130. H. S. D., one day had a vision of Vittal. But he was not sure what the God or figure was that appeared to him. He went to Baba.

cf. (§) *Sakshatkara*

What's that, which, ere I spake, was gone !

So joyful and intense a spark

That, whilst o'erhead the wonder shone,

The day, before but dull, grew dark ?

I do not know ; but this I know,

That, had the splendour lived a year,

The truth that I some heavenly show

Did see, could not be now more clear.

This know I too : might mortal breath

Express the passion then inspired,

Evil would die a natural death,

And nothing transient be desired ;

And error from the soul would pass,

And leave the senses pure and strong

As sunbeams. But the best, alas,

Has neither memory nor tongue !

Coventry Patmore : Life of Life.

cf. (*) *God in human body*;—*St. John XIV 8 to 14.*

Baba :—Did not *Vittal Patil* come? Have you not seen him? That *Vittal* is *very elusive*. Tie him fast. If by inadvertence you lose sight of him, he will vanish in a second.

ATMAJNANA ADHIKARI .

(1) Receptivity.

131. (*Baba* was washing pots and placing them mouth downward).

Kopergaon Station Master who had no faith in *Baba* asked :—What is all this?

B :—Every pot coming to me comes with mouth downwards. (i.e., in an unreceptive fashion).

(2) Deserve before you desire.

132. *A visitor* :—*Baba*, what is God like?

B :—(not addressing the visitor but addressing a devotee X) Go to *Bagchand Marwadi* and tell him *Baba* wants Rs. 100/- and bring the money.

X (returning in a minute) :—The *Marwadi* says he has no money and sends his *namaskars*.

(8) Lord, show us the father and it sufficeth us.

(9) Jesus sayeth unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father and how sayest thou, show us the Father?

(10) The Father that dwelleth in me, he doeth the works.

(11) Believe me that I am in the Father and he is in me, or else believe me for the very works' sake.

(14) If ye shall ask anything in my name, I will do it.

(20) I am in my Father and you in me and I in you.

B :—Go to the next money lender and ask him for a loan of Rs. 100/- for me.

X :—(returning in a minute):—He says he has not got the money.

B :—Fetch Nana Saheb Chandorkar (and when Nana came.)

B :—Nana, I want Rs. 100/-

Then Nana wrote a chit to Bagchand Marwadi for a loan of Rs. 100/-

The money was at once sent by the Marwadi.

B :—All is like this in the world.

Visitor, later on to Das Ganu Maharaj :—Why did not Baba answer my question ?

Das Ganu :—He has.

Visitor :—How ?

Das Ganu :—When others asked for money, it was not forthcoming. Nana Saheb asked for it and got it at once. Similarly the man, who merely wants to know Brahman does not get it. It is he who is qualified to know it that gets it. Baba's answer is, "Deserve, before you desire (Brahman)".

(3) Surrender five—if you want Brahman.

133. A rich man came to Baba with plenty of money in his pocket and very anxious to avoid the extra expenditure resulting from the cabman's demand for prolonged stay at Shirdi. He said to Baba, "Baba, show me God (Brahman). It is for this I come all this long way. People say that Shirdi Baba reveals Brahman quickly."

Buty :—Baba asked me however to listen to your Pothi.

Then H. S. D. read on his Bhagavatam and the first stanza that came there was कायेन वाचा etc., which refers to complete surrender of all acts to God. So Baba wanted complete surrender to him as he was God. But where is $16\frac{1}{2}$ in that stanza? For one thing, there are 17 phrases in it. For another thing, the objects for surrender are 16, but “Chitta has been omitted, in the text,” says the commentary. That will make it 17, but Chitta is only $\frac{1}{2}$. So $16\frac{1}{2}$ objects mentioned there had to be surrendered to Baba, as amounting to complete Surrender.

Anna Saheb Dabolkar.

136. Anna Saheb Dabolkar anxious to have Sakshat-kara sat before Baba and thought “Will not Baba give me Upadesha some day?”

B :—Get up, go to Shama. Bring from him Rs. 15/- Sit with him for a while, have a chat and then bring me Rs. 15/- dakshina, he will give you.

Dabolkar went and told Shama the facts.

Shama :—Instead of Rs. 15/- convey to Baba my fifteen namaskaras and tell him that is the dakshina.

D :—But Baba has asked me to sit and chat with you and then bring the dakshina you will give. This was because I sat before Baba thinking he should give me Upadesha.

S:—Baba never gives Upadesh as is ordinarily understood i.e., he never utters mantra in the ear of any devotee. Here is an instance of his refusal.

137. Radha Bai Deshmukin came to Baba for Upadesh, got none and resolved upon *satyagraha*. She started fasting, which should only end with either death or with Upadesa from Baba whichever occurred first. After three days of her fruitless fast I interceded with Baba on her behalf and requested him to utter some divine name in her presence. Baba sent for her and addressed her thus :

Mother, why do you think of dying and torture yourself? Take pity on me, your child. I am a beggar. Look here, my guru was a great saint and highly merciful. I fatigued myself in trying to serve him and yet he did not utter any mantra in my ear. Instead, he first shaved me clean and then begged of me, two pice. What he wanted was not metallic coin—he did not care even for gold, but only *Nishta* and *Saburi* i.e., faith and courageous patience. I gave these to him at once and he was pleased.

Mother, *Saburi* is courage, do not discard it. It ferries you across to the distant goal. It gives manliness to men, eradicates sin and dejection and overcomes all fear.

For 12 years I waited on my Guru, who is peerless and loving. How can I describe his love to me? When he was *Dhyana* (in love-trance) I sat and gazed at him ; and we were both filled with Bliss. I cared not to turn my eye

upon anything else. Night and day I pored upon his face with an ardour of love that banished hunger and thirst. The Guru's absence, even for a second, made me restless. I meditated upon nothing but the Guru and had no goal or object other than the Guru. Unceasingly fixed upon him, was my mind. Wonderful indeed the art of my Guru ! I wanted nothing but the Guru and he wanted nothing but my love. Apparently actionless, he never neglected me ; but always protected me by his glance.

That Guru—I tell thee true, sitting as I do in this Masjid—never blew any mantra into my ear ; nor do I blow any into yours. Go thou and do likewise.

If you make me the sole object of your thoughts and aims, you will attain Paramartha, the supreme goal. Look at me with undivided attention ; so will I look at you. This is the only truth, my Guru taught me. The four sadhanas and the six sastras are not necessary. With entire confidence, trust your Guru. That is enough.

Shama :—The lady bowed, accepted the advice and gave up her *satyagraha*.

Then Dabolkar returned to Baba and narrated his talk and what happened.

138. *Baba* :—Our art is unique. Remember this. To get Atmajnan, Dhyana is needed i.e., the Atma-anushtana that pacifies and carries the mind into Samadhi. So give up all desires and dwell in your mind upon God in all. If the mind is thus concentrated the Goal is achieved.

For Dhyana, meditate on me either as in form or as formless, mere Ananda. If such formless contemplation

is hard, then think of my form, just as you see it here. Think of it night and day. With such meditation, the mind dissolves into unity (i.e., attains Laya). The difference between subject, and object, (me and you) and the act of contemplation will be lost. This results in Chaitanya Ghanata, Brahma Samarasata. The Guru's glance is bread and milk for the pupil.

139. Then Baba gave sugar-candy prasada to Dabolkar and said :—"If you keep this instruction in mind, it will be as sweet as this sugar-candy." Baba then recommended the study or *sravana* of the *Katha* followed by *Manana Nidhi Dhyasa*, *Smarana* and *Dhyana*, all of which will lead to realisation of Ananda Ghana. That which is seen is the manifestation of Brahman through Maya and will dissolve again into Brahman. Look into the six sastras to see if the Atman is one or as many as there are *jivas*. The crown of Jnana is the realisation of the one Atman, from which everything has issued.

140. By *Rinanubandha*, you have come to me. Have regard to Rinanubandha. Whoever or whatever creature comes to you, do not drive away but receive with due consideration. Give food to the hungry, water to the thirsty, and clothes to the naked. Then God will be pleased. Do not bark at people. Be not pugnacious. Bear with others' reproach. Speak only gentle words. This is the way to happiness. Let others and the world turn topsy-turvy but do not mind that. Keep on to your own course straight. The world maintains a wall—the wall of differentiation between oneself and others, between you and me. Destroy this wall. God is the supreme Lord. Allah.

Malik. Wondrous, precious and long-enduring are his works. Your object will be fulfilled in due course. We shall both attain bliss by mutual love.

SADHANAS

Sadhana I - Faith

(1) *Faith*

141. (Baba calls for faith, as his Guru did from him.)

My Guru, after depriving me of everything asked me for two pice. I gave them to him. He did not want metallic gifts. What he asked for was (1) Faith (Nishta) and (2) Patient, cheerful endurance., (Saburi).

142. Purandhare, Give me two rupees dakshina. It is not these rupees I call for. I ask for Faith and Patient contentment.

143. **Baba's Test and development of Faith e.g.**

(1) Nana (GC), take your meal and go to the train. There is time.

(2) Nana, do not go to Kopergaon to-day (to meet the Collector).

(3) Dada (Kelkar), do not allow Saheb (HVS) to go to Manmad, to meet his superior officers.

(4) Kaka (Dixit), do not start for Bombay, to depose in the will case.

(5) Kaka, do not send your boy for the examination now.

(6) Moulana, do not go to-day to the Magistrate's Court, for the case against you.

- (7) Tatya, do not go to the bazaar to-day.
 (8) Tatya, do not go to the Court to-day.
 (9) Rangari Thanakar, do not start back.
 (10) Manager, return to your Holy City at once.
 (11) Hansraj, do not take any medicines for your Asthma.
 (12) Babugir (Gosavi), go (to Jalgaon). Everything will be provided.
 (13) Bhav (Purandhare, though late for the usual train) go to Kopergaon.
 *(14) Bere, drive to Kopergaon at once, do not halt on the way, or delay.

Baba's regard for Hindu Gods

144. Once when rain was beating inside a chavadi wherein Baba sat, he was asked to move up into a higher place where an image of Maruti was kept.

Baba :—How can we be seated on the same level as God ?

145. *Baba* :—(to Appa Kulkarni) Mohiniraj at Nivas is Saguna Brahma. Go and take darsan of him before going to see the Deputy Collector.

Syama and others to Baba :—Are the Puranas true ?

Baba :—Yes.

Syama :—What about Rama and Krishna ?

Baba :—They were great souls. Gods they were; Avatars.

* N.B.—The full details of circumstance that can throw light on these utterances are given, later on under the headings: Baba's Powers, Baba's love of devotees &c.

Baba's Regard for Vittal

146. When Balwant Rao Kshirsagar came to Shirdi,

Baba :—This son never worships or gives Naivedya to Vittal as his father did. He starves Vittal and me. His father was my friend. So I have drawn him here. I now remind him to renew the father's pooja.

Baba and Hindu Gods, avatars etc.

147. Baba spoke in Abdul Bhai's presence thus :—

(Cosmogony ?)

First was Omkar

From	Omkar	(was)	Bhavakar
„	Bhavakar	„	Adh
„	Adh	„	Alek
„	Alek	„	Niranjan
„	Niranjan	„	Nirakara
„	Nirakara	„	Nil
„	Nil	„	Anil
„	Anil	„	Sunne
„	Sunne	„	
„	Keshava	„	
„	Amru	„	
„	Uttara	„	
„	Purva	„	
„	Raksha	„	
„	Matsyavatar	„	
„	Manayat	„	
„	Asmitra	„	
„	Jamrid	„	
„	Bhagarid	„	(Bhagirat ?)

SAI BABA'S CHARTERS

From	Uchchayat	was	Dekhayat
„	Bhalintar	„	(Bali ?)
„	Tirmakra	„	(Trivikrama ?)
„	Kacchavatar	„	
„	Uchchayat	„	Dekhayat
„	Prajapat	„	
„	Ugrasen	„	
„	Kadin	„	
„	Dalbarakshar	„	
„	Varahavatar	„	
„	Khalepat	„	
„	Gotram	„	(Goutama ?)
„	Vishnu	„	
„	Haritak	„	
„	Babraser	„	
„	Narasimhavatar		
„	Sejbar	„	
„	Rebak	„	
„	Bandopast	„	
„	Bailchand	„	
„	Kasip	„	(Kasyapa ?)
„	Vamanavatar	„	
„	Saam	„	
„	Jann	„	
„	Myan	„	
Was	Myan	from	
„	Noor	„	
„	Tej	„	
„	Kamal	„	
„	Kadram	„	
„	Adbud	„	

Was	Gustatva	from
„	Kavvai	„ (Kavil)
„	Hariparva	„
„	Anardh	„
„	Jayav	„
„	Avi	„
„	Athastha	„ Dharma
„	Mandhata	„
„	Vishran	„
„	Jamadagni	„
„	Parasuram	„ <i>Avatar</i>
„	Rajaji	„ Jati
„	Kavadik	„
„	Raja	„ Dasaratha
„	Ramchandraji	„ <i>Avatar</i>
„	Ankus	„
„	Bhadmapurush	„
„	Hirpal	„
„	Bajal	„
„	Pirthu	„ (Prithu ?)
„	Iduraths	„ (Yadu ?)
„	Surasen	„
„	Vasudev	„
„	Sri Krishnaji	„ <i>Avatar</i>

'Then Pratimadan (Pradyumna ?) Anurudhas (Aniruddha ?) Isithar *Baddha* (= Buddha ?) Jali *Avatar* (= Kalika Avatar).

Brahman was ; Rajput (Kshatriya) was ; Gowli (Vaisya) was ; next Mussulman was.

Four Avatars arose in Chaturyug (Krita Yuga), 3 in Tirta (Treta Yuga), 2 in Dwapara, 1 in Aharvan (Kali Yuga?).

Next follows Dasavathar naming Matsya, Kaccha, Varaha, Narasimha, Vaman, Parasuram, Krishnaji, Boddho, Me, Kalki.

Ibrahim prepared 4 Vedas. To establish this, Kalam Shariff were produced. God knows the divine plan.

खुदरत्

In each Veda, 1000s of Avatars came out. But for each जमाना (i.e., life or age) the manifestation (इवादत्) is different and new 8 Yube Emperors will rule in Hindustan. This is in the 18th Puran (or Kuran.)

Baba's regard for Hindu Gods and Hindu form of Worship

148. (Baba to Sagun Meru Naick):—Put ghee in your boiled rice (Annahuti), offer it to Dhuni—fire, and then offer it to me.

God Realisation and not talk.

149. Baba said to one, who was talking of God:—Why do you say, “God” “God.” God is in my pocket.

150. “He that slays, saves. He that saves, slays.”

151. Baba (to T. A. Karnik):—Is God so distant?

cf. नहि आकाशको उपर । नहि पातालके अन्धर ।

सदा वो पास है तेरा । कहाँ डुण्डुङ्कु जाता है ॥

(Brahmananda's Songs.)

(He is not above the heavens nor below Hell. He is always near you. To search for him, where are you going?).

Decay of Faith etc. in these days.

152. *Baba* :—The times are degenerating. People mostly think ill and talk ill of others. But I do not retaliate, I do not care to listen to such talk.

People become more and more sceptical ; they are disposed to look more at the *evil* side of things.

Fakirs also are seldom dispassionate.

It is hard to find a good fakir.

153. I have been considering long and thinking day and night. All are thieves, but we have to deal with them. I prayed to God night and day for their improvement or removal ; but God delays and does not approve of the (i.e. my) attitude and grant the prayer. I will wait for a month or two and then see. But living or dead, I will have what I have been praying for. I will not go to Teli or Vani nor beg of them. People are not good and devoted. They are unsettled in mind. A few friends will gather and talk divine wisdom, and sit and contemplate.

154. (1918) People have got bad and give trouble. They are pestering me for money. Moreover they become shameless. Now I am disgusted.

Sadana II—Worship of objects.

(a) *Images.*

155. If Gods like Datta are on the way, easily accessible, and if one does not take darshan of them, how can I help him ?

At Nivas, there is Mohiniraj. That is Allah, who had become saguna. Go and bow to Him first, Appa Kulkarni, and then go to the D.O. for the case against you.

156. God exercises all power for the benefit of devotees.

157. Megha, take this linga for worship.

158. Megha, why did you come here for my worship omitting to worship at one temple (Khandoba's)? Go and worship at Khandoba's *now* ; it is open.

(b) *Paduka.*

159. Nachne, keep this (Paduka) and do puja.

160. Atmaram H. Chaubal took silver padukas to Baba. Baba placed his feet on them and returned them saying, "They are nice. Keep them in puja." Once they were lost and very miraculously restored.

161. Baba when allowing Mrs. W. Pradhan to place two silver padukas on his feet and worship them said (in handing them over to her):—Nana, sée, mother has cut off and carried away my feet.

(c) *Coins.*

162. In 1908 Balakrishna Ramachandra Khairikar going into the mosque trod upon a coin, a quarter anna piece, picked it up and gave it to Baba.

B. R. K. :—Baba, this is your *coin*. Keep it safe.

B :—(returning it) That is all right. Take this coin home. Keep it in *your puja* along with the images, you worship.

Khairikar worshipped it for three years and prosperity. He then lost the coin and also prospered.

163. Baba giving S.B.D. coins :—Preserve them carefully. Do not part with it to anyone—nor sell.

(d) *Tomb Worship.*

164. Baba :—Whoever burns incense at the Guru's tomb, after cleaning it with cow-dung at Saturdays, Thursdays and Fridays, will obtain the bliss of God.

(e) *Baba encourages worship of his picture and framed picture.*

165. S. B. Dhumal was taking Baba's framed picture, past the mosque. Baba called out.

B :—Bhav, come here. What is this ?

S. B. D :—You are here.

B :—Give it to me.

Then Baba took it from S. B. D., gazed at it on the wall and returned it.

B :—Keep it.

S. B. D. kept this picture and worshipped it all day.

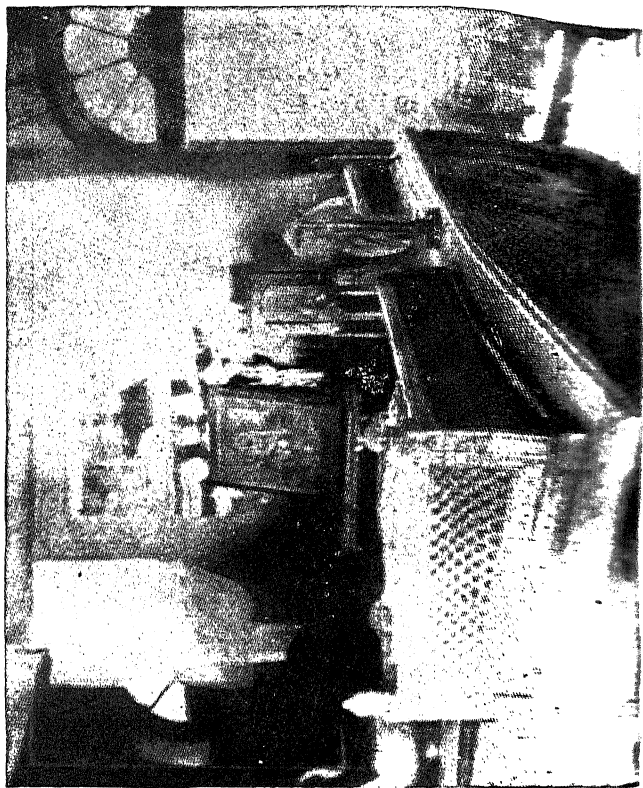
(f) *Picture Worship.*

Baba is in the Picture, that is worshipped.

166. Bala Bua Sutar, a bhajanakar of Bombay, came for the first time to Shirdi in 1917 and bowed to Baba.

Baba, addressing some one :—I have known him since four years.

Bala Bua wondered, as he had never met Baba, but he recollected that four years previously he had prostrated himself before Baba's portrait at Bombay.



BABA'S SAMADHI



RAO BAHADUR H. V. SATHE

Faith.

Baba strengthens faith in Gods etc., e.g.

167. Baba:—(1) Megha, draw *Trisul*.

(2) „ worship this linga.

(3) „ worship all the village Gods before you come to worship me.

168. Nachne, go to Deopur, and worship the stones your forefathers worshipped.

169. Shama, go to Sapta Sringi and present your silver nipples to the Vani Devi.

170. Khusa Bhav, go and see a person with three faces, (i.e., Datta).

171. Rao Bahadur M. V. Pradhan—You can bring in Ganapati for worship.

Image-Worship.

172. Bandra lady came and sat before Baba with chronic (seven years) headache.

Baba (touching and gently stroking her head) :— Your head is aching. Is it not ?

B. L. :—It was. Now it has ceased.

[The chronic headache left her at once and for ever.]

Baba :—You have been feeding me so well these years.

B. L. :—I am seeing you only now.

B :—But I have been seeing you ever since your infancy.

B. L :—was greatly puzzled.

B :—What Worship had you in your house ?

B. L :—Ganapathy's.

B :—In your mother's house ?

B. L :—Ganapathy. I have given all flowers, fruits and eatables to Ganapathy.

B :—*All that has come to me.* So since your girlhood I have been seeing you.

173. B. L :—Baba, people say that my Ganapathy is right-handed and besides, one hand is broken and so they say it must be thrown away. Is that right ?

B :—If your child breaks its arm, will you cast it into water ? Worship it daily.

[B :—Mother, I have to visit your house thrice a day. Then follows the conversation in No. 76 ante.]

Conservatism ; do not change images.

174. Once Kavle Patil with his mamlatdar, B. V. Dev went to Baba and through Shama wanted to know from Baba whether in a temple newly built by Kavle he should instal the old image or bring in a new image from Vani, as directed by his own guru.

Shama :—Baba, Kavle Patil wants to know what he is to instal in his newly built temple.

B :—Let him place there only the ancient stones that his family has been worshipping from old times and bring no new image.

Shama :—What objection is there to a new image from Vani ?

B :—Act as you please, Shama. Instal it or don't.

Shama :—Please say definitely whether the Vani image can be or should not be installed.

B :—If he wants that image, let him break off its arms and legs and then instal and worship it. Do not question me again and again. I once went with a companion from village to village. He wanted to buy a cow. I said, "Don't." But he did buy it and brought it to a village. There an epidemic broke out and many died.

Shama, later in the day :—Baba, what harm will arise if the image is brought.

B :—Let him worship the old stones and introduce nothing new.

Shama :—What is the harm in introducing the new ?

B :—(angrily) :—I am speaking with my mouth and not through anything else.

Kavle Patil had no faith in Baba but great faith in his own guru and so brought the Vani image to the guru's village. There plague broke out and many died. The guru (who had already received Rs. 300 or Rs. 400) moreover sent a message to the Patil that unless he gave a registered gift of his land to the guru, the latter would curse him to immediate death. The Patil woke up, discovered the unselfishness and wisdom of Baba and the wickedness of his own guru, and installed only his own hereditary images.

SADHANA III — GURU

(Sai's) Former Guru's Mahima

175. Baba himself described how he met his guru :— Once myself and three others were studying our Pothi, Puran and other works and discussed how we were to get realisation.

One said we should depend on ourselves (and not on a guru) for Gita says उद्धरेदात्मनात्मानं &c. i.e; Raise your self.

A second said the main thing is to make the mind self-controlled, free from thoughts and doubts. It is we who are in everything, everywhere.

A third :—"The form (i.e., in phenomena) is ever changing. The formless is unchanging. So we must always be making Vichara i.e., distinguishing between Nitya and Anitya.

The fourth disliked bookish knowledge. "Let us do our prescribed duty," he said, "and surrender our body, speech and life to a guru, who is all pervading. Faith in him is the thing needful."

As we rambled through the forest, we met a Vanajari (a caste that carried salt, grain etc.) who asked us "Where are you going in this heat into the forest?" We gave no direct reply. He kindly warned us from getting into the trackless woods—and that needlessly. He bade us share his food.

We disdained his advice and marched on.

But in that vast and dense wood, we lost our way.

That man met us again and said that by relying on our own cleverness, we had got into a wrong way and that a guiding finger is needed to show the way. "Do not despise offers of food. Such offers are auspicious signs of success in one's endeavour" he said, and he again invited us to take food with him. Again we declined it and went away. I soon felt hungry and I went and accepted a bit of bread and ate it and drank some water.

The Guru came then and said "What was your dispute?" and I told him all our talk. The others left him and did not care for him. But I reverently bowed to him. Then he took me to a well, tied up my legs with a rope, and suspended me, head downwards, from a tree by a side of the well. My head was about three feet off the water, which I could not reach. And my guru left me there and went away—God knows, where. He returned after 4 or 5 hours and asked me how I fared. "In great bliss was my time passed"—I answered. The Guru, mightily pleased with me, drew me near him, passed his palm over my head and body and spoke to me tender words dripping with love, and he put me into his school—where I entirely forgot my father and mother and all attachments and desires.

I loved to gaze at him. If he were not there to see, I would not like to have eyes at all. I did not wish to go back. I forgot all other things but the Guru. My life was concentrated in my sight and my sight in him. That was the object of my meditation. In silence, I bowed.

Meaning i.e., Realisation flashed upon me, of itself without effort or study—purely by his grace.

Guru's grace is our only sadhana. JNANA comes as experience (or in its wake).

Guru needed

176. A devotee :—Baba, where is one to go ?

B :—Above this.

D :—What is the way ?

B :—There are plenty of ways proceeding from each place. For you, here is this way, leading hence. But the way is rugged. There are tigers and bears on the route.

H. S. Dixit :—But Baba, if one has a guide with him, then ?

B :—If one has a guide with him, then there is no difficulty. Then, the tigers and bears move aside. If there is no guide, there is a deep yawning pit on the way, and there is the danger of falling into it.

(Here "Guide" = "Guru," and 'Pit' = "Hell.")

Of :—गुरु बिना कोण बतावे वाट. (Kabir)

177. B :—Stick to your own Guru with unabated faith, whatever the merits of other Gurus and however little the merits of your own.

Pant, we must not give up attachment to our own Guru, but be ever firmly resting in him and in him alone.

BABA ON "VENKUSA" The Guru of this birth.

178. "For 12 years I waited on my Guru who is peerless and loving. How can I describe his love to Me ? When he was DYANASTHA, (i.e., in love-trance) I sat

and gazed at him. We were both filled with Bliss. I cared not to turn my eye upon anything else. Night and day I pored upon his face with an ardour of love that banished hunger and thirst. The Guru's absence, even for a second made me restless. I meditated on nothing but the Guru, and had no goal, or object, other than the Guru. Unceasingly fixed upon him was my mind. Wonderful indeed, the art of my Guru! I wanted nothing but the Guru and he wanted nothing but this intense love from me. Apparently inactive, he never neglected me, but always protected me by his glance. That Guru never blew any mantra into my ear. By his grace, I attained to my present state. Making the Guru the sole object of one's thoughts and aims one attains Paramartha, the Supreme Goal. This is the only truth the Guru taught me. The four Sadhanas and six sastras are not necessary. *Trusting in the Guru fully is enough.*

That is the only Sadhana.

My fakir's wife left me with 'Venkusa' at Selu. I stayed with him 12 years, and left Selu. This Brick (which Baba always lovingly used to support his arm or head) is my Guru's gift, my life companion. It is not the brick that is broken now—but my Karma (prarabdha) it is that has snapped. I cannot survive the breaking of the brick.

(Baba said this early in October 1918, when Madhav Fasle lifted the brick and carelessly allowed it to fall, whereby it broke into two. Baba seeing the broken pieces expressed his grief and spoke as above.)

179. B :—Nana, I am not angry with you. You [my children can be angry with me. If Venkusa were alive I could be angry with him.

180. One should not stay in any place, where saints are (or one's Guru is) ill-spoken of.

FORMER GURU KABIR.

Upasana.

Margosa Foot tomb is Kabir's—i.e., Body of Kabir became flowers.

181. Kabir was my Guru.

I put up at that tree foot, for that reason.

God will bless those who burn incense here on Thursdays and Fridays.

Guru is got by Adoption by the Devotee.

182. A rich lady carried a plateful of rupees and stood before Baba for four days. But Baba did not ask her for any Dakshina.

Lady :—(on the fourth day) Baba, I have come here for a Guru. Take my dakshina now. Make yourself my Guru and give me upadesa.

B :—It is not the Guru that makes himself your guru. It is *you* who must regard him as Guru i.e., place faith in him. Take a potsherd and regard it as your Guru and see if your goal or aim is reached or not.

(Cf. Ekalavya).

Nature of Jnana or Brahman and how to get it through Gurus

183. N. G. C. a graduate well versed in Sanskrit and a good student of Sankara Bhashya on Gita was once massaging Baba's feet at the Mosque.

B.—Nana, what are you muttering ?

N. G. C.—A Sanskrit verse.

B.—What is the verse ?

N. G. C.—A verse from the Gita.

B.—Recite it audibly.

Then N. G. C. recited Gita Chapter 4, verse 34.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

B.—Nana, do you understand this ?

N. G. C.—I do.

B.—Then give the meaning.

Then N. G. C. gave the meaning.

B.—I do not want the general purport. Give the meaning word for word, with strict reference to case, mood, tense and other parts of grammar.

Nana gave such an explanation, wondering whether Baba could know anything of Sanskrit grammar. But Baba began cross examining him severely with reference to grammar.

B.—In तद्विद्धि what does तत् refer to ?

N. G. C.—Jnana.

B.—Which Jnana or Jnana of what ?

N. G. C.—The Jnana referred to in the previous stanzas.

B.—What does प्रणिपात mean ?

N. G. C.—Prostration.

B.—What does पात mean ?

N. G. C.—The same.

B.—If प्रणिपात and पात meant the same, would Vyasa have added two needless syllables ?

N. G. C.—I do not know the difference between the two.

B.—What does प्रश्न (*prasna*) mean ?

N. G. C.—It means putting questions.

B.—What does परिप्रश्न (*pariprasna*) mean ?

N. G. C.—The same.

B.—If both the phrases meant the same, was Vyasa off his head to use the longer phrase ?

N. G. C.—I do not see however any difference.

B.—What does सेव (*Seva*) mean ?

N. G. C.—Service, such as massaging.

B.—Nothing more ?

N. G. C.—I cannot see what more it will mean.

B.—Let that go. In the last two parts Krishna asks Arjuna to get Jnana from Tatwadarsi Jnanis. Was not Krishna a jnani ?

N. G. C.—Yes.

B.—Then why does he not give jnana himself but refer Arjuna to others ?

N. G. C.—I cannot say.

B.—Is not Arjuna a jiva, a piece of Chaitanya ?

N. G. C.—Yes.

B.—How can jnana be given to the jiva, which is already a piece of Chaitanya or Jnana ?

N. G. C.—I cannot say.

B.—Let that alone. In the second half of the stanza can you read an extra syllable into it ?

N. G. C.—Yes.

B.—How ?

N. G. C.—By adding an Avagraha i.e., elision mark before Jnana.

B.—How will it read then ?

N. G. C.—(उपदेश्यन्ति तेऽज्ञानं etc.)

But Baba, this reading is not found in Sankara's commentary.

B.—What if ? If it makes a better sense, what is the harm ?

N. G. C.—I cannot see how it can make a better sense.

B.—You will.

Then Nana wanted Baba to answer the questions which he himself had raised and explain the stanza in his own way.

B.—The Stanza refers to how a *sis̥hya* should approach his guru to obtain realisation of the real. The disciple

must approach the Guru, completely surrendering body, mind, soul, and possessions to the Guru. The प्रणिपात or prostration must be one accompanied by that attitude. As for परिप्रश्न (Pariprasna) it must be repeated and must not be mere idle questions or merely out of curiosity or with any improper motive, or attitude e.g., to trap the Guru into a mistake and catch him. The object must be pure desire to attain progress and liberation and the questions must be humbly repeated till full light is gained. As for सेव (Seva) mere service e.g., massage etc., is not enough. To be effective, there must be no lingering idea that one is free to yield the service or refuse it. One must feel that one is not the master of the body—which has become the Guru's and exists merely to render him service.

As for the Guru giving Ajnana to the *sishtya*, we will see.

B.—Is not Brahman, Jnana or pure Sadvastu ?

N. G. C.—Yes.

B.—And is not everything else, Asat or Ajnana ?

N. G. C.—Yes.

B.—Have not the sastras declared that Brahman is not reached by speech or mind ? (यतो वाचो) etc.

N. G. C.—Yes.

B.—Then that speech (of the Guru) is not Brahman or Jnana ?

N. G. C.—No. It is not.

B.—Then what the Guru speaks is not Jnana but Ajnana ? Is it not so ?

N. G. C.—It seems so.

B.—The Guru's instruction is a piece of ignorance, Ajnana, removing the disciple's Ajnana, just as a thorn removes a thorn. *

Is that not so ?

N. G. C :—Yes.

B.—The pupil is a jiva, whose essential nature is jnana. Is it not so ?

N. G. C :—Yes.

B.—Then there is no necessity to give him jnana, but only to remove the curtain of ignorance that hides that jnana. Is it not so ?

N. G. C :—Yes.

B.—That of course, is not done at one stroke, as the disciple's jiva is immersed deep in age—long ignorance—and requires to be instructed repeatedly, birth after birth it may be.

B.—What is the nature of this instruction through speech, about that, which is beyond speech ? It is just like removing a cover. Ajnana is covering jnana, just like moss covering the water. Then remove the moss and you have the clear water. You have not got to create the water. Water is there. During an eclipse the Sun or Moon is there, but Rahu or Kethu hides the view from us and when Rahu or Kethu passes away, the light of the Sun or Moon which is continuing right through is seen by us.

* श्रुतं सर्वमसाद्विद्धि वेदं सर्वमसत् सदा ।
गुरु शिष्यामसाद्विद्धि गुरोर्मन्त्रमसत्ततः ॥

Take another example. We are seeing things with the eyes. Then a cataract forms over them and the eyes cannot see. Pull off the cataract, then the eyes see. Ajnana is the cataract.

The Universe is the efflorescence of the indescribable Maya, which is ignorance. Yet it is the Ajnana that illuminates the Ajnana.

B.—Jnana is to be realised and is not a matter of direct Upadesa.

Salutation, Questioning and Service are Sadhanas for obtaining the Guru's grace.

The impression that phenomena are real is a delusion. This is the screen of darkness that hides Jnana. Tear off that screen. Then Prajnana Brahma will shine forth.

Ajnana is the seed of Samsara. If the Guru kripa paint is put on the eye, Maya screen lifts and Jnana survives. Jnana is not an effect. It is ever self-existent. On the other hand, Ajnana has a cause and an end. "God is one. The Devotee is another". This is the root of ignorance. Remove it. Jnana remains. Ignorance finds a snake in the rope. Remove the ignorance, then the rope is known as it is.

As to why Krishna refers Arjuna to other gurus without imparting Jnana himself, consider this. Did Krishna view Jnanis as different from himself? Did he not say that Jnanis are identical with himself? Thus their teaching is His teaching. Is it not so?

N. G. C :—Yes, Baba. Pray teach me the whole of the Gita.

B :—Daily read one chapter and come and sit before me.

N. G. C. :—Yes.

Thereafter Nana went each day having read up one chapter and when he sat at the feet of Baba the latter explained the gist of it to him.

SADHANA IV.

(A) Books, Pothi, Parayana.

(a) H. S. Dixit.

183. B.—Kaka, these two are quite enough.

They were (1) “Adhyatma Ramayana and (2) Ekanath Bhagavata”.

B.—Kaka, read this.

Soon after H. S. D. lost his daughter. Baba made him read in Adhyatma Ramayana, Sree Rama's consolation to Mandodari.

(b) Lakshman.

184. B.—(to Lakshman) This (i.e., Tilak's Gita Rahasya) is good.

Baba gave him Re. 1/- with the book.

(c) Kusa Bhav.

185. B.—(to Kusa Bhav) Come here to this mosque and be reading “Guru Charitra”.

(d) G. G. Narke.

186. *Baba* :—(to G. G. Narke) You are reading an excellent book (Yoga Vasishta). Get me Rs. 15/- dakshina from that.

That is, Baba wanted him to read certain passages from Y. V. relating to 15 items and meditate on them and apply them to his heart, thus making a present of them to Baba in his heart.

(e) Upasani Maharaj.

187. (to Upasani Maharaj) This (Panchadasi) is our treasury (i. e., It contains all that we want).

(f) M. Lele Sastri.

188. *Baba*.—(to Mukunda Lele Sastri) Go on for ten days repeating in this Dwaraka Mai, Narayana Upanishad-Taittiriya Bhaga. (And that was done).

(g) B. V. Dev.

189. *Baba*.—(to B. V. Dev) Read Jnaneswari (a well-known *Mahratti commentary on Bhagavad Gita*.)

(h) Ramavijaya.

190. *Baba* :—(In his last days) Go on reading Rama Vijaya here so that Mrityunjaya may be pleased thereby. [And that was done]

(i) *R. Do not read any book, but keep me in your heart.*

191. *Baba* on each Guru Poornima day was seated at the Dwaraka Mayee. Devotees came to him, each with a book in hand, gave it to him for receiving it back with His blessings for the fruition of his study. Baba generally returned the books to the giver. Sometimes he gave the book of one to some other, substituting some other's book for his. On one such occasion a Bhaktha had brought no book at all.

Baba :—(to R. looking at him) You are right. DO NOT READ ANY BOOK. These people think they will find *Brahman* (God) in these books, but they find *Bhrama* (confusion) in them. It is enough if you KEEP ME IN YOUR HEART, and make your heart harmonise with the head.

(B) Nama Japa

(1) *Ram Nama*

192. *Baba*.—(to N. R. S.) “ Ram Rami Ghya ”.

i.e., repeat the name of *Rama*.

193. *Baba*.—(to Mrs. G. S. K.).—

Always say *Raja Ram Rajah Ram*. If you do so your life will be fruitful. You will attain peace and infinite good.

194. *Baba*.—(to Rao Bahadur M. W. Pradhān).—

What should we say ? *Sri Ram Jaya Ram Jaya Jaya Ram*, श्री राम् जय राम् जय जय राम्

195. *Baba*.—(to H. S. D.) :—

I was always saying “ Hari Hari ”. Hari then appeared to me. I then stopped giving medicine and gave Udhi.

196. *Baba*.—(to some one) :—

अल्ला अच्चा करेगा राम राम ह्यणा

(Say, ‘ Ram, Ram ’. God will bless.)

197. *Baba*.—(to a Bandra youth) Read Pothi (i.e., Have Parayana). Make some Nama Japa.

Boy :—Baba, I will not. If sometimes I fail in these, I will incur sin.

Baba.—Mother, I have now to take ENTIRE RESPONSIBILITY FOR HIM.

198. *Baba*.—I had heart disease. I kept *Vishnu Sahasranama* close to my chest. Hari descended from it. I was cured.

(2) *Sai*.

Baba approves of “Sai” nama Japa (by the judge).

SADHANA V

Worship Baba as God in all.

199. *Baba* :—Nana, I would like Pooran Poli. Prepare it for Naivedya and bring it.

N. G. C :—It is late. There is no cook.

Baba :—Never mind.

Then N. G. C. got eight Pooran Polies and side dishes and placed them before Baba.

N. G. C :—Baba, taste.

Baba waited a while. Then ants and flies settled on the poli.

Baba :—Good. Take away the plates.

N. G. C :—How is it you ask me to take the plates, without touching them? If you were not to eat anything, why ask me to prepare this? Unless you take something, I will not take away the plates nor eat food.

Baba :—I have eaten the poli, take the plates away and have your meal.

Nana :—You took the poli ! When ? What was brought on the plates remains just as it was. Unless you eat, I will not remove these.

N. G. C. left the Dwarka Mai and lay down at the chavadi with hunger.

(*Baba* unable to endure the sympathetic suffering he underwent, sent for Nana).

Baba :—Nana, at some time, I took your poli. Do not be obstinate. Take the plates away and eat.

N. G. C. again went back in a huff to the chavadi. Baba again sent for him.

Baba :—What, Nana, you have been with me eighteen years. Is this all that you have learnt ? Is this your appraisal of me ? Does Baba mean to you, only this visible body of $3\frac{1}{2}$ cubits height ? Is that all ?

Hallo ! I eat in the form of the ant. I eat in the fly that eats. I take what form I choose and eat in that form. I have taken your poli long ago. Do not continue inexcusably obstinate.

Nana :—Though *you* say this, I understand (realise) nothing. What am I to do ? If you make me understand it, I will then take the plates away and eat my food.

Then Baba made a gesture revealing his knowledge of some secret hid by Nana deep in his heart and unknown to anyone else. Nana was thereby convinced that Baba was his innermost soul (Antaryami) and therefore Sarvantaryami of all including ants and flies etc.

N. G. C. :—I will take away the plates.

Baba :—Nana, as you see this sign that I make, you will see that I can take food (in those forms).

cf. *Srimad Bhagavatha* IV (3) 22-23.

प्रत्युद्रम प्रश्रयणाभिवादनं
 विधीयते साधु मिथः सुमध्यमे ।
 प्राजैः परस्मै पुरुषाय चेतसा
 गुहाशयायैव न देहमानिने ॥
 सत्त्वं विशुचं वसुदेवशब्दितं
 यदीयते तत्र पुमानपावृतः ।
 सत्त्वेव तस्मिन् भगवान् वासुदेवो
 ह्यधोक्षजो मे मनसा विधीयते ॥

SADHANA VI—Sights of Nature

200. Baba's approbation of Mystic experience

(a) Baba occasionally gazed at the setting sun. He once admired the beauty and large size of a group of parrots.

SADHANAS V and VI.

And none can truly worship but who have
 The earnest of their glory from on high,
 God's nature in them. It is the *love of God*.
The ecstatic sense of oneness with all things,
 And special worship towards himself that thrills
 Through life's self conscious chord, vibrant in him,
 Harmonious with the universe, which makes
 Our sole fit claim to being immortal ; that
 Wanting, nor willing, the world cannot worship.

Festus, by
 Philip James Bailey.

(b) K. G. Bhishma and Mr. Balwant Khaparde went out in the morning at Shirdi, when dew was falling and the Sun was just rising. Bhishma turned back i.e., towards the west and found his shadow a very long one starting from his feet and proceeding endlessly on to the west. At the western horizon the shadow was crowned with or surrounded by a glorious circular rainbow. The sight filled him with joy. It was evidently his reflection becoming endless and glorious. The finite was proceeding into the infinite. The Jiva was lost in the Paramatma. And for a moment he was lost in ineffable joy. Balwant also saw the same thing about himself and had the same experience. Other persons on the road had no such experience. When the two returned home, G. S. Khaparde said that Baba had granted them a glimpse of the Atman. Then they went to Baba and Baba gave them a smile of approval.

cf. Effect of viewing the conjunction of Indus with the ocean at Narayana saras. (Sri Bh. VI (5) 3—5)

तदुपस्पर्शनादेव विनिर्धूतमलाशयाः ।

धर्मे पारहंस्येच प्रोत्पन्नमतयोप्युत ॥

SADHANA VII

Music

I. Laya is knowledge of God.

II. (a) "I know not if, save in this, such gifts be
allowed to man,

That out of three sounds he frame, not a fourth
sound, but a star'.

(b) "God has a few of us whom He whispers in
the ear ;

The rest may reason and welcome ; it is we
musicians know."

Browning's Abt. Vogler.

Baba and Music

201. Baba sending for a devotee who was a musical amateur :—

"Go on: sing."

The devotee sang. Baba corrected errors and gave hints for the singing of some tunes.

Baba himself sang frequently at nights at the Takia in his earliest days at Shirdi, and vere rarely after 1890.

202. Baba, to Abdul Rahim, Rangari :—

If you had come yesterday, it would have been better.

Abdul :—Why ?

Baba :—There was music. I wept all night. They abused me.

Abdul :—Why did they abuse you ?

Baba :—When I say "abused," people do not understand ; but you will understand.

Abdul :—One who loves God, would weep, laugh, or dance as the songs in praise of God go on.

Baba :—Just so. You are right. Have you your own Guru ?

Abdul :—Yes. Babee Baleeshah Chishti Nizami.

Baba :—That is why you understand.

N.B.—This Chishti Guru was accompanied by music whenever he travelled. The Chishti sect use music as an aid for attaining trance. cf. “मोक्षमु गलदा” by Thyagaraja based probably on,

(1) वीणावादन तत्त्वज्ञः श्रुतिजातिविशारदः ।
तालज्ञः चाप्रयासेन मोक्षमार्गं स गच्छति ॥
Yajnavalkya Smriti.

and (2) स्वरब्रह्मणि निर्भातहृषीकेशपदाम्बुजे ।
अखण्डं चित्तमावेश्य लोकाननुचरन्मुनिः ॥
Sri Bhag. VI (5) 22.

cf. Thyagaraja's “गीतार्थमु—संगीतानन्दमु—गीता”

[i.e., Rama says to Maruti that what Music and the Lord's song point to is within (Maruti).]

Moral Teachings and Correction.

Shadripus.—Lust, Anger, Lobha, Moha, Mada, Matsar.

203. *Bapu Saheb Jog* :—Baba, I have served you so long with concentration (अनन्यभाव). How can I discover when its fruition comes?

Baba :—The fruition of your service that will gladden both our hearts will be when you wear a kupni and beg your food, as I do (i. e., identify yourself with me and be free from all attachment.)

LUST

(a) **Devadas**

204. Sai Baba to *Devadas* (an ascetic) :—1. Adhere to Vairagya.

2. Women are the great danger to an ascetic.

3. Avoid the Upadhis—Moha (Delusion) and pomp.
4. Think of God ; and Kill out the Ego.

A person that has not overcome lust cannot see God, i. e., get God-realisation.

Lust or Sex conquest. (b) *N. G. C.*

205. Two Moslem ladies wearing veils came to take darshan of Baba at the mosque and *N. G. C.* was sitting by him. *N. G. C.* tried to get up and go away.

Baba :—You had better remain. If they wish to take darshan, let them come.

The ladies came. The older removed her veil and took darshan. Next, as the younger removed her veil, took darshan and resumed her veil, Nana, smitten with her beauty, thought to himself “Shall I have one more opportunity to see that angelic face?”; but he said nothing. Baba struck him on the thigh. Then the ladies left.

Baba :—Nana, do you know why I struck you?

Nana :—How can I hide anything from the omniscience of my guru? But I do not understand how such low thoughts should sway my mind, when I am in your immediate presence.

Baba :—You are a man after all. Are you not? The body is full of desires, which spring up as soon as a sense object approaches, but are temples with lovely and well-coloured exterior scarce in the world? When we go there, is it to admire the exterior or see the God within? When you are seeing the God in the shrine, do you care for

the outside beauty of the building or for that of the image of Paramatma within ? Does God remain only in temples ? Is he not found in every object in the world as in temples ? We are not to bother ourselves about the beauty or ugliness of the exterior, but to concentrate solely on the form taken by and revealing God.

Of course there is nothing wrong in looking at the exterior, but as one looks at it, he must think how clever and powerful is the God that produced such a beautiful abode, how he resides therein and how nicely ornamented he is. Nana, if you had directed your thoughts in this way, you would not have had the desire to get one more look at the Moslem beauty's face. Keep this always in mind.

(c) **H. V. Sathe**

203. H. V. Sathe, a Settlement Officer and devotee of Baba was staying at his place, Sathewada. Out of curiosity, he wished to visit a lady devotee of Baba, whose reputation was not good. Earlier in the day, he called upon Baba.

Baba .—Saheb, have you been to “ School ”?

H. V. S.—What Baba ! Have you made me a Deputy Collector without taking me to school ?

Baba found H. V. S. ignorant of local names and dropped the matter. Later on, H. V. S. visited the lady who lived in a place locally known as the School. There in the course of talking with her, sexual thoughts were assailing him and he was in danger of a fall. Suddenly the outer door was thrown open. Baba standing at the

door made gestures which evidently meant,—“ What ! You have come so far to your guru ! And are you now descending to Hell ! What excellent course ! ”

Then Baba disappeared. H. V. S. was saved in time by this proctor Baba. He left the School at once and never again visited that lady.

ANGER

(a) *Ramadasi*

207. *Baba* :—(to *Ramadasi*) You are reading pothi, Adhyatma Ramayana, unceasingly. Yet your heart is not pure. You repeat Sahasranama and yet your troubles are not gone. You call yourself a Ramadasi. If you are one, you must be indifferent to all objects. You ought not to have Mamata, attachment, but must have Samata, viewing everything with equal eye. You behave like a boy and fight for your book. Books can be had by the ton for money but not men i. e., friendship.

208. *Baba* :—If any one is angry with another, he wounds me to the quick. If any one abuses another, I feel the pain. If any one bravely endures the abuse, I feel highly pleased.

(b) *Jog*

209. *Baba to Jog* :—Give me dakshina.

Jog (flaring up) :—You know I have not got a single pie. How can I give, Baba ?

Baba :—Do not give, but why do you lose your temper?

(c) *R. B. Purandhare*

210. *Baba to R. B. Purandhare* :—If anybody comes and abuses you or punishes you, do not quarrel with him. If you cannot endure it, speak a simple word or two, or else leave the place. But do not battle with him and give tit for tat. I feel sick and disgusted when you quarrel with others.

(d) *Mrs. Pradhan*

211. *Baba to Mrs. M. W. Pradhan* :—If anyone talks ten words at us, let us answer with one word, if we reply at all. Do not battle with anyone.

(c) *Baba's control of Anger*

212. When Baba was in a towering rage, Uddhavesa Bua came, prostrated and asked for leave; Baba, cooling down, spoke tenderly to him.—Are you going? When will you come? You need not come again and again every fifteen days. I am with you. Well, go.

213. When Baba was in a towering passion, Samant, police sub-inspector stood at a distance and thought that unless Baba gave him leave immediately, he would be too late for his train and have to meet official trouble.

Baba, at once.—Tell all those who want to go, to come at once and take their Udhi.

214. When pleader Joshi of Thana and another sent by Kaka Dopeswar arrived at the Shirdi mosque, Baba was in a towering rage. Baba saw them.

B.—Bring those people here.

And when they came, he was perfectly cool and asked, "You have killed that old man and come here" (meaning that Kaka Dopeshwar died after telling them to go).

Baba's Anger.

215. *B.*—I get angry with none. Will a mother harm her little ones? Will the ocean send back the water of the streams? I love devotion. I am the bonds slave of my devotee.

216. *B.*—Nana, I am not angry with you. You, my children, have a right to be angry with me. If Venkusa were here, I could be angry with him.

217. *Baba, to Mrs. Pradhan* (who feared that Baba would get angry) See, I did not get angry with anyone to-day.

218. *Baba, when in a towering rage.*—Let blessings be to all.

PRIDE

(a) Pride of Pilgrimage.

Baba puts down the Pride of a Haji.

219. A Haji (one who had made a pilgrimage to Mecca) came to Shirdi mosque. Baba :—"Do not get into the mosque." The Haji went back and was for some months prevented from getting into the mosque. Then when he asked Syama to intercede for him, Baba thus put him to the test and put down his pride.

Baba, to Syama :—Go to the Chavadi and ask the man, if he will walk straight in the middle of the narrow footpath amidst babul bushes near Barve well.

Syama went and returned with an affirmative answer.

Again Baba to Syama :—Go and ask him if he will pay me Rs. 40,000/- in four instalments. Syama went and returned with the answer that he was prepared to pay Rs. 40 lakhs.

Again for the third time, Baba :—Syama, ask him whether he would like to have mutton or haunch with bone or the testicles of the goat? Syama returned with the answer that the Haji would be quite happy to receive a small crumb of bread from Baba's mudpot (Kolamba). Then Baba straightaway advanced to the Chavadi himself and pouring a shower of vile abuse on Haji's head added "What do you think is here (showing his body)? You vainly brag and fancy yourself great. Does the Koran teach you to do so? You are conceited about your pilgrimage to Mecca etc.....But you do not know me.'

The Haji was flabbergasted. Baba went back to the mosque, purchased a basket of fruits and sent them to the Haji and later gave him Rs. 50/- and allowed him to come thereafter into the mosque whenever he liked.

(b) H. V. Sathe.

220. Baba, to H. V. Sathe :—Why do you go there (to lay the foundation stone)? What have we to do with all this? The masons and other workmen will do it.

(c) Das Ganu.

221. Baba, to Das Ganu :—Why do you go dressed like a bridegroom to perform Kirtan? Doff all that above the waist (including lace Pagadi etc.) Narada

inaugurated the Keertan Paddati. Hence Narada's dress should be adopted viz., Bare above the waist, dress below the waist, chipla and Tambur in hand.

CASTE—PRIDE

(d) S. A. Doctor.

222. *Mamlatdar says to a Brahmin Doctor from South Africa.*—Come, we shall go to see Sai Baba.

D.—I am a Rama Upasaka and will not bow to any others.

M.—Never mind, come on. You need not bow.

The Doctor at the mosque, while standing at a distance from the Arati proceedings suddenly darted inside and fell at Baba's feet.

M. (later).—Why did you change your mind and bow to Baba ?

D.—Sai Baba showed himself to me as the beautiful dark Rama and so I bowed. This Sai is a Yoga Sampoorana Avatar.

The Doctor resolved upon satyagraha, fasted three days and absented himself from the mosque resolving not to go there until Baba should send for him and give him Brahmananda i.e., God Realisation. But on the fourth day, a long absent chum of his turned up and accompanying him he came to the mosque. Then,

B.—Did anyone invite you to come here ?

Doctor was abashed and prayed mentally for experience of Paramananda. He had it that night at Shirdi and for fifteen days thereafter at his own town.

(e) **Mule Sastri.**

223. When the caste-proud *Mule Sastri* of Nasik came to Shridi,

B.—(to someone) Get me some Gerua (காவீச்சல்) to colour my cloth.

Baba did not wear ochre-coloured cloth that day or any other day.

Later Baba (to Buty).—Go and get Dakshina for me from the newly arrived Nasik Brahmin.

The Nasik Brahmin Mule came and stood at a distance, lest he be polluted by entry into a mosque.

Mule Sastri suddenly saw his guru in the place of Baba and running into the mosque, cried “Jay Guru, Jay Dholap Guru Maharaj ” and fell at Baba’s feet.

B.—Give me dakshina.

Mule Sastri found that the Gerua robed Brahmin Guru of his, viz., Dholap Guru had suddenly disappeared and Baba was seated in his stead. He gave Baba dakshina.

(f) **Bayyaji**

Baba putting down pride of physical strength.

224. *Bayyaji Appaji* Patel boasted of having Bhi-ma’s strength and occasionally lifted Baba up in his arms after massage to place him before the fire. One day he tried to lift Baba but could not. Baba looked at him and laughed. That laughter was a homily against pride cf. Kena, Upanishad.

Vayu trying to lift up a straw in vain.

(g) N. G. C.

Pride of Learning.

Baba put down N. G. C's. pride of learning in Sanskrit especially about Gita Bashya.—See No. 182.

Matsara or Jealousy.

225. *Baba, to N. G. C.*—Among the six Vikaras, Jealousy is the easiest to conquer. In this Vikara, there is no question of (actual) gain or loss, to ourselves, Jealousy (Matsara) is the inability to endure another's profit and prosperity. If another gets fortune or power, we cannot put up with it, we scandalise him. When he meets with loss, we rejoice. But is this good? When that man attains prosperity, what loss have we really suffered? But people do not consider this point of view. If he attains good, let us rejoice (with him) [or let us consider ourselves also as lucky or benefitted]; or let us attain or strive to attain equal good. That should be our desire and determination. What has he taken away of ours? Nothing. He received the prosperity that is the result of his Karma. How then should we feel aggrieved at it? So, Nana, conquer jealousy first.

Lobha or Greed

226. *B.*—Never accept gratis the labour (or, of course property) of others. This should be the rule of your life.

Baba said this, as he paid Rs. 2/- to a man who brought him a ladder to get down from the top of a house.

227. *Baba (to N. G. C.)*:—This man has left a box with us and wants it back. It is not proper to refuse. We must give him back what is his.

228. *Baba (to Jayagudi Bala Newaskar).*—Return the lands to the children (i.e., the lessors). Why trouble them ?

This was said to Bala Newaskar who was a lessee of Kshirasagar's lands, the proceeds of which were given to Baba, but Bala refused to return the lands.

229. *Baba (to Attai).*—It is Anna (your father) that eats your property. Let him eat. Do not sue him. God will give you plenty.

230. *Baba (to Jog).*—Do not go to the debtor's village to ask for your money. The debtor himself will come here.

Jog.—Will he himself come ? How will he ? The time for recovery of the debt is nearly over.

Baba.—Wait.

Jog waited beyond limitation time and the debtor himself came and paid the debt viz., Rs. 1,400/- the principal without interest.

Sadu chose the Better Part and not Bade Baba

231. Sadu Bhayya (Sadashiv Dundiraj) who was at Harda on 15-2-1915 was walking with some friends at 4 p. m. Suddenly Baba appeared to be coming from the opposite direction and he passed his hand into Sadu Bhayya's, and leaving a toothpick in the latter's hand disappeared.

A Sceptic Friend.—What is it that has happened now ?

S. Bhayya.—One thing is certain. When we were coming on, I had no toothpick in hand. Now I have got a toothpick here. Baba has given me this.

Sceptic Friend.—Why not write to Shirdi and verify ? Sadu Bhayya wrote to Shama and on Shama's invitation went to Shirdi and narrated all the facts in Baba's presence.

Baba.—Sadu, go and tell this to, Bade Baba. Sadu Bhayya went and narrated it before Bade Baba, Dr. Pillai and others. Bade Baba very much excited began to think and came weeping to Baba.

B. B.—What Baba, you have been giving me large sums of money but money only ; but to Sadu Bhayya you have given Sakshatkar.

So saying he wept.

Baba.—What is to be done ? Each gets what each chooses.

Bade Baba who got plenty of moneys and paid income-tax on them subsequently lost all fortune and died.

232. N. R. *Sahasrabuddhe* found Baba was distributing prasad to devotees. The quantity in Baba's hand being but little N. R. S. feared that nothing would remain for him.

Baba (giving him a bit) said, with a smile.—“ There is nothing for you ” and thus rebuked him for his anxiety and attachment to earthly goods.

WEALTH-KANCHANA**(a) Dakshina.**

233. *R. B. P., A devotee.*—Why are you asking for so much money ?

B.—I am not asking of every one. I ask only from the man whom the fakir (God) points out. But in exchange, I have to give that man ten times the amount, which I have taken. I do not take the money for my own use. I have no family.

Every morning Baba would be a poor fakir owning zero and during the day dakshinas would accumulate and by evening or night the whole accumulation will be disbursed. When Baba passed away after receiving a Governor's income from dakshina for about ten years, he had only Rs. 16/- in his possession.

234. A man living with a mistress and suffering from venereal complaints came to Baba and said :—Baba, take this Rs. 500/- Baba (angrily) :—I want none of your money. You are keeping someone in your house ; is it not ? Give it to her.

The man was mortified at this exposure and went away.

235. Some persons were on their way to the Shirdi mosque of Baba.

Baba (angrily) :—Rascals, (pouring plenty of abuse) committing such and such vile crimes and sins (naming their sins, vices etc.) ! What help can they get !! As he finished this tirade, the parties entered with rich gifts.

B.—“ This is just what I have been saying ” and he refused to accept gifts or give help.

Dakshina, a means of denuding a devotee of everything.

[cf. “यस्यानुग्रहमिच्छामि तस्य सर्वं हराम्यहम्”]

236. S. R. V. Jayakar who has painted Baba's portrait kept in Dwarka Mayee at Shirdi was staying before Baba with Rs. 2—8—0 in his pocket. One Varde of Bombay came to Baba.

V.—I have no money to perform Satyanarayana Pooja.

B.—How much do you want?

V.—Rs. 2—8—0.

B.—This man (pointing to Jayakar) has got it. Borrow from him.

So Varde applied and Jayakar had to part with the entire Rs. 2—8—0 he had in his pocket.

237. P. R. Avaste, a Judicial officer of Indore and a devotee of Baba came during summer vacation with his wife and son to Shirdi. He was on his way to perform his son's marriage and kept with his son Rs. 400/- and Rs. 300 with his wife. He was to get a good bridegroom price (karini) for his son's marriage. When he came to Baba,

Baba to P. R. Avaste :—Will you give me Dakshina?

P. R. A.—How much?

B.—Rs. 30/-

Baba to P. R. A's son.—Will you give me Dakshina, Rs. 40/-

Thus again and again Baba took away the whole fund with Mrs. P. R. A. and her son—except Rs. 30/-

Baba to P. R. A.—Will you give me Rs. 30/-

P. R. A.—Shall I give it Baba ?

B.—Yes.

Then with great pain at heart, Mr. Avaste took the last remaining Rs. 30/- from his wife and paid to Baba.

Baba asked for nothing more.

As P. R. A was dolefully returning from Baba, Bapu Saheb Jog exultingly patted him on the back.

J.—I say I congratulate you. Baba has taken frequent dakshina from you. You are lucky. Baba never takes except to give back tenfold.

P. R. A.—I do not know about that. I know that I have not got a pie remaining for going to the place of marriage.

J.—How much do you want ?

P. R. A.—Rs. 100/-

J.—Here it is. Take it. Baba got a present of Rs. 6,000/- from a Bombay merchant who vowed he would pay 25% of his profits, if the news of loss of his goods proved false. Of that 6,000, Baba has already spent 3,000 in three days. If I tell him I gave you 100 Rs. he will neither object nor call for the Rs. 100/ ; but as he has taken Rs. 600 odd from you, I assure you that you will have a promotion by Rs. 50/- per mensem now.

P. R. A.—I have no godfather to get me promotion.

But as stated by Jog, the promotion of Rs. 50 was given to Mr. P. R. A. as he learnt after the vacation ended.

Dakshina asked for taking away first fruits or indicating the coming of the amount asked.

238. Baba to *S. B. Dhumal*.—Bhav give me Rs. 50/-

S. B. D.—I have not got the money.

B.—Then ask Saheb (H. V. S).

S. B. D. went and asked H. V. S for Rs. 50/-. H. V. S. gladly gave it. This was an indication to H. V. S that his claim, then pending before Govt. for an extra sum of Rs. 50/- as part of his pension was to be allowed. Later, the order allowing it came. And the date of the order was the date of Baba's demand of Rs. 50/-

239. Somanath *S. D. Nimonkar*, a Police Sub-Inspector, was before Baba in 1912.

B.—Give me Rs. 10/-

S. paid the amount of Rs. 10/-

Six months later S got an order raising his pay by Rs. 10/- from the date of his payment.

Dakshina as Prophecy or control

240. R. S. Dev was before Baba intending to get Baba's sanction for building five suites of rooms.

Baba (drawing 25 lines on the floor) One rupee for each line, i. e., each suite of room. Give Rs. 25/-

R. S. Dev paid the sum. Though he intended to build only five, he went on adding till the number happened to be 25 suites of rooms and there are only 25 even now.

241. Baba to S. B. Nachne and *Sankar Rao* :—Give me Rs. 64/-

S. B.—We have no money.

Subsequently when Baba was ill, they collected funds for poor feeding and sent it up. That collection was exactly Rs. 64/-.

Dakshina as claim of first fruits

242. Daji Hari *Lele*, Deputy Inspector of land records at Nasik was going to Shirdi and on the way at Kopergaon saw the Gazette and found that he had been promoted from Rs. 125/- to Rs. 150/-

Then he came and bowed to Baba at Shirdi.

B.—Bring me Rs. 15/-

L.—I have no money.

B.—It is only yesterday I gave you Rs. 25. Go and bring the money.

Lele borrowed money and paid it.

Dakshina to deprive a man of money which he should not have taken or kept

243. *S. B. Dhumal* was directed to file a criminal appeal on behalf of Baba's servant. He filed the appeal and by Baba's *chamatkar*, judgment of acquittal was immediately pronounced, as soon as he presented the appeal. He was given Rs. 300 by the appellants and when he came with the money to Shirdi,

B.—Bhau, will you give me dakshina ?

S. B. D.—Yes, Baba.

In this way he repeatedly collected just the Rs. 300 and did not ask for anything more.

Dakshina asked for giving effect to intention

244. *M. W. Pradhan*, when starting to see Baba for the first time intended to give him Rs. 20, in silver and for that purpose got a Rs. 50-note changed.

When he actually came to Baba and dakshina was asked, he changed his mind and wanted to give gold. So he gave a sovereign.

B.—What is this ?

Noolkar.—This is a guinea.

B.—What is it worth ?

N.—Rs. 15.

B.—I do not want this. Give me Rs. 15, and keep this.

And Pradhan carefully treasured up the coin touched by Baba and gave him 15 silver rupees.

Baba, (Counting it over and over).—Here is only Rs. 10. Give me Rs. 5, more.

M. W. P.—Here are Rs. 5, more.

Thus under colour of wrong calculation and putting to test also M. W. P's combativeness in dealing with his own guru, Baba gave effect to his intention to pay Rs. 20.

After receiving the Rs. 20, he did not ask for anything more.

Secondary meaning of Dakshina.

245. Baba to *B. V. Dev.*—Bhau, give me dakshina.

B. V. Dev gave one guinea.

B.—Give me more.

Baba after getting four said.—Though four were given by you, Baba has got only one.

Dev.—Baba, I have given four.

B.—Yes, but I have only one. You will know.

The obvious interpretation is, though the devotee surrenders his fourfold Antahkarana (of Manas, Buddhi, Ahankara, Chitta) Baba receives only the Jiva, and all multiplicity, when it reached God—Baba becomes *one*. So the mind must surrender multiplicity unto the God Guru to attain unity.

cf. रेरे चित्तं त्यजद्वैतम् त्वमेकत्वं समाश्रय ।
ततश्चासि चिदेवत्वं नात्र कार्या विचारणा ॥

Dakshina.

246. B.—(to G.G. Narke) Give me Rs. 15 dakshina.

G. G. N.—Baba, you know I have not got a pie. Why do you often ask me for Rs. 15 ?

B.—I know you have no money. But you are reading Yoga Vasishtha. Get me Rs. 15 dakshina from that.

[Getting dakshina here means deriving lessons from Y. Vasishtha and lodging them in the heart where Baba resides.]

247. Baba to R. B. Purandhare.—Give me Rs. 2 dakshina.

R. B. P.—Baba, why do you constantly ask me for Rs. 2 when you know that I am a poor clerk.

B.—It is not these coins that I want. I want, (1) Nishta (faith) and (2) Saburi (patient endurance and waiting courageously). Give me these.

R. B. P.—I have given you these. Please get these done by me.

248. Baba to *Mrs. T.*—Give me *Rs. 6* dakshina.

Mrs. T. (to her husband).—We have no money. It is so painful to be asked when we have nothing.

Mr. T.—Baba wants only your six inner enemies (Lust, anger etc.) to be surrendered to him.

Baba, again to *Mrs. T.*—Will you give me *Rs. 6*.

Mrs. T.—Baba, I have given them.

B.—See that you do not wander off.

Dakshina asked for teaching lessons.

249. Judge, in 1912, went to see Baba with *Rs. 100/-* in his pocket.

Baba.—Give me dakshina *Rs. 40/-*

That was given.

Again, Baba.—Give me dakshina *Rs. 40/-*

That was given.

Again Baba.—Give me *Rs. 20/-*

That also was given by Judge, who noted that Baba was reducing him to zero condition.

Later, Baba to Judge.—Give me *Rs. 40/-* dakshina.

Judge.—I have nothing to give.

Baba.—Then go and get the money and give.

Judge.—To whom am I to go?

Baba.—Syama.

Then Judge went to Syama and told him.

Syama.—You have not understood Baba. He cares a rap for your rupees. What he wants is your mind and

heart, your time, and soul to be devoted to him. That is his meaning.

The Judge went back and reported to Baba.

Baba, smiling.—Go to Dixit and ask him.

The Judge went and told Dixit.

Dixit.—Baba's direction to you must be understood in the circumstances as a lesson to you that you should not feel absence of money or the begging for money or for anything else to be a humiliation and that you should not consider yourself to be above begging.

Judge went and reported this to Baba.

Baba, smiling—Go to Nana (N. G. C.)

Judge went and reported to Nana.

N. G. C.—I know how delicate it is, when Baba asks for Dakshina and there is nothing to be given. You must learn my plans and ways. Whenever I go to Shirdi, I start with a certain sum and leave half of it at Kopergaon e.g., on this occasion I came with Rs. 200/- and left half of it at Kopergaon and came to Shirdi with Rs. 100/- only. I go on giving dakshina out of the stock in hand to Baba and when it is exhausted, I send for the reserve at Kopergaon. You must adopt this plan.

Judge went and reported this to Baba.

Baba then sent for Nana and Nana came.

Baba.—Nana, give me Rs. 40/-

And Nana paid it and went away.

Again he was sent for.

Baba.—Nana, give me Rs. 40/- more.

That was paid and Nana went away.

Again Baba sent for Nana and collected Rs. 20/-. Then Nana sent some one to Kopergaon for the reserve fund, but before it came, Baba wanted more from Nana and Nana felt humiliated.

The lesson taught by these demands for dakshina was that it was presumption on the part of anyone to think that he himself was the great Providence supplying Baba or that anyone could supply all that Baba might ask for.

Dakshina.

See elsewhere for the meaning of Baba's demanding Rs. 5, 11, 16½.

(Chakra Narain noted that Baba never showed anger or displeasure if any did not pay dakshina, and never gave (or sold) special favour for donors of dakshina. His unbought grace was given free to all. The moneys received by Baba did not stick to his palm, but were quickly passed out. Baba did not lead a luxurious life, but lived on simple begged food, except for the addition of Naivedyas presented).

Baba's indifference to Wealth.

250. Baba, to Balakrishna G. Upasani Sastri.—Will you give me dakshina ?

B. G. U.—I have no money.

Baba.—What is that in your pocket ? Give it.

B. G. U.—This is a silver watch. Take it, Baba.

Baba.—Do not think you are losing by giving this.

B. G. U.—Nothing given to you is a loss.

Then Baba received the watch and at once gave it away to some one present. B. G. U. went on to Poona

and there a rich friend learning that he had given away his watch to Baba, compelled him to accept a gold watch (without knowing the above words of Baba). So, B. G. U. was a gainer and not a loser by giving away his silver watch.

251. H. S. Dixit once came with a trunkful of silver rupees, which he had earned by working for a Native State, and placed it before Baba.

H. S. D.—All this is yours.

Baba.—Is that so ?

Then Baba opened the lid and with both hands drew out all the contents and poufed the same to all and sundry. In a few minutes, the trunk was empty. Mr. Garde, Sub-Judge of Nagpur and a friend of H. S. D. watched the latter's face. H. S. D. had not the slightest regret or sorrow or concern at the disappearance of his hard earned fees. It was evidently to test and strengthen his vairagya that Baba scattered his moneys thus.

252. When a silver palanquin was brought and presented to Baba.

Baba.—Take it away, I do not want it.

But the devotees insisted that it was needed for procession, when Baba's portrait would be placed in it. The palki was left in the open and on the first night some silver appurtenances were stolen.

Devotee.—Baba, the silver trappings are stolen !

Baba.—Why was not the whole palki stolen ?

253. Damodar Rasane wanted to start a business, and wrote for Baba's approval. Baba disapproved of it. Then Damia came and proposed to give Baba a share in the profits.

B.—Hallo, Damia. I am not to be entangled in anything i. e., in pecuniary concerns.

[Baba declined to form a mutt or Asram or be the head or proprietor of any institution, estate or property; or even recognise any one as his disciple, chela—to succeed to his position. He left no estate to succeed to.]

254. B.—Once I was at Puntamba. There was a struggle there between two parties. I wondered why they fought. I found near them a *potful of coins*. That was the bone of contention between them. Then I quietly moved up and carried it away. They found their wealth was gone and began to mourn and lament. I was saying to myself, “Who am I? What is this wealth? Whose is it? What confusion and struggle for this? The pot is mine and I am the pot’s”.

255. *Two Brahmins* came to Baba.

B.—Shama, ask Rs. 15/- of that man (pointing to one). That man gave the Rs. 15/- readily and Baba received it and kept it. The other unasked paid Rs. 35/-. Baba counted it and returned it to the donor.

Shama.—Deva, what is this discrimination? I have never seen anything like this. You ask for a smaller sum and receive it. The larger sum is voluntarily paid and you return it.

(What follows is already mentioned in 103).

B.—Shama, you are a child and you understand nothing. I do nothing. I receive nothing. Datta called for his own. He has called for Rs. 15/- his due and given it to Masudi Ayi. So the money has been received (by me). But this Rs. 35/- is not ours and so it has been returned.

At first he was poor and he made a vow that he would pay his first month's salary which proved to be Rs. 15/-. But he forgot that vow, as time went on. His salary went on increasing from Rs. 15/- to Rs. 30/-, Rs. 50/-, Rs. 100/-, Rs. 200/-, Rs. 400/- and ultimately Rs. 700/-. Then his Karma drove him here and so I asked him to give me my Rs. 15/- under the name Dakshina.

Then there is another incident. I wandered by the sea-shore and came to a huge and beautiful house owned by a rich Brahmin of good family. I was welcomed there heartily. The Brahmin fed me sumptuously and showed me a clean and nice place near a cup-board to sleep. When I was sound asleep there, the man pulled off a stone slab from the wall and scissored off an entire packet of currency notes from my pocket. They were 30 notes of Rs. 1,000/- each. When I woke, I found they were gone. I was quite upset and was weeping and moaning. I thought the Brahmin had stolen it. I lost all interest in food and drink and stayed there 15 days on his verandah. On the 15th day a passing fakir saw me crying and made kind enquiries. I told him everything. He said, "You will get relief, if you act as I bid you. I will tell you of a fakir and give you his address. Seek refuge at his feet. He will restore the property to you. You had better also take a vow. Give up eating what you like best, until you recover your money. That vow will help you to attain success".

Following the fakir's advice, I abstained from eating my best beloved dish and sought refuge at the fakir's feet. Then I got my money. I left that house thereafter.

Again I went by the sea-shore. There was a steamer by which I should go, but I could not get in. Then a peon interceded and got me into it, luckily. That brought me to the train. Thus I came to Masudi Mayi. While Baba was narrating this, the visitors were greatly moved but Shama could make nothing out of Baba's words.

B.—Shama, take these visitors, and give them dinner.

At dinner, Shama asked them if they understood what Baba said. Baba is always staying here and has not seen sea or sea-shore and had never Rs. 30,000/- of wealth for anyone to steal.

One of the guests began to narrate with great feeling the following :—

My birthplace is a ghat hillside facing the sea. I went out to Goa to earn my living. I vowed to Datta that if I earn anything, my first month's salary should be His. By Datta's grace I first got employed on Rs. 15/- and it increased steadily just as Baba described it. I forgot all about paying Rs. 15/- to Datta, till Baba spoke of it here. Baba's kindly taking Rs. 15/- has enabled me to fulfil the vow at last.

The second guest began his tale. For 35 years my Brahmin (cook) was faithfully serving me. By a stroke of misfortune, his mind turned and he robbed me of my accumulated wealth. There is a slab in my house in the wall of the cupboard. The cook removed the slab, came through the hole and carried away my entire store. That was a roll of notes amounting to Rs. 30,000/- which were my savings after a life of long effort and toil. I do not

know how Baba knew the exact amount. Day and night I bewailed my loss. "How to recover the property", that question staggered my mind. I gave a complaint to the Police, but it was no good. I spent 15 days in great anxiety. As I sat on the verandah with a long face, a passing fakir noted my affliction and inquired for the cause and I told him the whole story.

Said he.—"An Avalia there is named 'Sai' at Shirdi in Kopergaon Taluq. Make a vow to him (i. e., to go to him in case you get back your wealth). Give up what you like best to eat, with the vow that you will not eat it, till you see Sai".

I made such vows and I gave up eating boiled rice in any shape, saying, "I will take it only when I get back my money and I come to you".

Fifteen days more passed after that. I do not know what occurred to the Brahmin. But he then came of his own accord, returned my money, and apologised saying, "My brain was spoiled and I acted thus. Now I fall at your feet. Pray excuse me".

I gave him Rs. 2,000/- out of the Rs. 30,000/-. One night I was at Colaba and saw Sai in my dream. That was evidently to remind me of my promised visit to Shirdi. I went to Goa and from there wanted to start for Shirdi by taking steamer to Bombay; but when I came to the harbour, the ship was full and there was no space. So said the Captain. But, on board, there was a peon, who, though a total stranger to me, said to the Captain that I was his man i. e., belonged to his group. Then I was allowed

to get into the steamer, which brought me to Bombay, whence by train, I came here. Surely Sai is all-pervasive. What are we? Where is our home? How great is our good fortune that Baba has drawn us to himself? How wonderful was the recovery of the stolen money!

PROPERTY.

Marwadi's Stack.

256. B.—This Marwadi Bagchand whose stack caught fire begged for help to avoid loss. Gain and loss, birth and death are in the hands of God. But how blindly do these people forget God! If profit comes they rejoice. If loss comes they weep. Why? Why say "This is *mine*"? What does it mean?

The stack is not the Marwadi. It is only hay and not his body. It grew from seeds on the earth, and was fed by rains from the clouds and by sunlight. Earth, clouds and the Sun are its owners. This fellow's claim is ungrounded. Fire is in all these three and it consumed the stack. We are not the owners. God gives with one hand and takes away with the other. Sait, go home. You will make up for this loss in some other transaction.

Cow.

257. B.—This cow of (H. S. Dikshit) Kaka, belonged to the Jalna man, and earlier to the Aurangabad man, and before that to Mahlsapathy. God knows whose it is.

None who has firm faith in God is left in want for anything.

258. B.—What God gives is never exhausted.

What man gives never lasts.

259. Baba (to N. G. C.).—Nana, the only things that can be called mine are 1 rag, 1 langoti (rag), 1 kupni (toga), 1 potsherd and 1 (tin) tumbler. See how inexcusably people trouble me, pester me and coerce me. What should be said of this ?

Ill-fated Property.

260. S. R. V. Jayakar lent Rs. 4,000/- to a moslem purdah lady without issue. The money was not returned. S. R. V. Jayakar, to Baba:—Shall I go for the money, Baba ?

Baba :—Let us have nothing to do with such ill-fated wealth. (दुरदृष्टवित्तम्)

She lost all her wealth in 2 or 3 years and Jayakar recovered nothing.

Poverty.

261. B:—Poverty is highest riches and is a thousand times superior to a lord's position. God is the brother of the poor. Fakir is the real emperor. Fakirship does not perish, but empire is soon lost.

Providence.

262. B:—People must put full faith in the Lord's *providence*. They should not worry about food and clothing. Do not waste your life on these.

In the abode of my devotees there will be no dearth of food and clothing.

cf. भोजनाच्छादनेर्चितां वृथा कुर्वन्ति वै जनाः ।
 योऽसौ विश्वंभरस्साई स्वभक्तान् किमुपेक्षते ॥
 अभावमन्नवस्त्राणां न मे भक्तगृहे भवेत् ।
 तस्य देहकुटुंबार्थं व्यग्रोऽहं पालने सदा ॥

cf. *Gospel*.

St. Mathews Ch. VI 25. "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

MORAL TEACHINGS.

Baba's Moods, as Devotee of God.

263. B :—I am myself a devotee of God, (Rangari), though the Hindus worship me. "I remember God."

264. B :—I am requesting Allah. He will comply with my request. (i.e., a son will be born to H. V. S.)

265. B :—I say things here. There they happen.

266. B :—O God, Enough. Stop the rain! My children have to go back home. Let them go back without difficulty.

Contentment and Surrender.

267. B :—God is great. He is the Supreme Master. *Allah Malik*. How great is God! No one can compare with him.

He creates, supports, and destroys. His sport (Lila) is inscrutable.

Let us be content to remain as He makes us, to submit our wills to His. *Allah Rakega Vahisa Rahena*. Take

what comes. Be contented and cheerful. Never worry. Not a leaf moves, but by His consent and will.

We should be honest, upright and virtuous.

We must distinguish right from wrong.

We must each attend to his own duty.

But we must not be obsessed by egotism and fancy that we are the independent causes of action. God is that Actor. We must recognise His independence and our dependance on Him, and see all acts as His. If we do so, we shall be unattached and free from Karmic bondage.

Damia wishes to catch at the sky ! He is not content to keep what God has given him.

Love All Creatures.

268. B:—*Love All Creatures* ; Do not fight with any ; nor retaliate, nor scandalise any. When anyone talks of you (i.e., against you) pass on, unperturbed. His words cannot pierce into your body. Others' acts will affect them alone—and not you. It is only your own acts that will affect you.

IDLENESS.

269. B:—*Do not be idle.* Work. Utter God's name ; read scriptures.

Other Moral Teachings.

270. Baba to Chandra Bai Borker.—We should not harbour hatred, envy, rivalry or combative disposition towards others. If others hate us, let us simply take to Nama Japa and avoid them.

271. Baba to Bapu Rao, N. Chandorker.—Hearken to the words of your parents. Help your mother in her task. Speak the truth and truth alone. No one cares to take from me what I give abundantly. But they want from me what I am unable to give.

Spirits.

272. A Devotee.—Baba, do spirits really exist ?

B.—Yes. We have nothing to do with them.

273. R.A.T. one night went out. He saw a spectre under a tree, got frightened and then thinking of Baba, got courage and went back to his lodgings at Shirdi. Next morning Baba himself when meeting him referred to the topic.

B.—What did you see last night ?

R.A.T.—I saw a spirit.

B.—No. That was I.

R.A.T.—No Baba. It was a spirit.

Baba again.—That was I. Go and ask your Ayi.

R.A.T. went and asked his mother, who said that all spirits were under Baba's control.

B.—And am I not inside all of them ? Hallo ! Bhutas, etc., will do nothing (no harm) to us. Have I not told you this last year ?

MEEKNESS

274. Baba to Mrs. M. W. Pradhan.—If anyone talks ten words at us, if we reply at all, let us reply with one word.

Do not quarrel, retaliate or bandy words with anyone, giving tit for tat.

PATIENCE

275. Uddhavesa Bua (at the first interview).—Where is my Moksha Guru ? How is he to be got ?

B.—Wait for five years and you will know. How can you gulp down at one gulp an entire bread ? Wait for five years and see.

Persevering faith in case of Doubt

276. A Prarthana Samajist went to Baba. However before seeing Baba, he had a discussion with somebody else as to whether Baba had the characteristics of a Stitha Prajna as defined in Gita. This unsettled his mind and he wavered in his faith and went to Baba.

B—Syama, take him and tell him something.

Then Syama took him to his wada and gave his advice. (1) “Despise irresponsible and uninformed people’s talk”. (2) “Place your mind at Baba’s feet”. (3) “All will be safe”.

Then they returned to Baba.

Baba.—Follow Syama’s advice.

OVER - ASCETICISM

277. *Baba.*—Do not get over-ascetic. e.g., by giving up all food, play and exercise. Rather regulate your meals, rest, etc. cf. “Yuktahara Vihara”.

278. H. S. D. wanted to fast at night and to make it a rule.

B.—Kaka, prepare food for the night and eat it.

H. S. D. gave up his idea of fasting.

Baba against unnecessary Fast.

279. One Mrs. Gokhale wished to visit Shirdi for the Scingha holiday and to fast there while staying at Shirdi as the guest of Dada Kelkar.

B.—(to Dada Kelkar) Will my children fast during Scingha festival? I cannot permit that.

Next day the lady turned up at Shirdi and sat before Baba.

B.—(himself mooting the subject) Why should we fast? Go to Dada Kelkar's, prepare Pooran Poli, eat it and give it to all in the family.

Mrs. Gokhale went back to Dada's, found Mrs. Dada was in her period and therefore she, though a guest, had to do the cooking. She prepared Pooran Poli and ate it as directed by Baba.

280. B.—(*S. B. Nachne*) Have you taken your meal?

Nachne.—This is an Ekadasi Day (which Nachne wanted to observe only on that occasion though not observing it at home, because two of the friends who had accompanied him were very orthodox and were observing it.)

B.—These two people are mad. You had better go and eat.

Nachne went to Bala Bhav's hotel; but B. B. being orthodox, the meal was refused, as it was especially before

Arathi. So Nachne returned with Bala Bhav to Mosque at Arati time.

B.—(to Nachne) Have you taken food ?

Nachne.—Baba, it is Arati time and meal can come after Arati time.

B.—No. You go and take meal. Arati will wait for you.

So Bala Bhav was forced to give Nachne his meal. After meal, Nachne and B. B. returned to Dwaraka Mayee. Just then Mavusi brought and presented to Baba a number of bidas (i. e., rolled betel and nut.)

B.—(to Nachne) Chew this.

Nachne took a bida ; but hesitated, as it is not customary to chew bida on Ekadasi Day.

B.—Never mind. Go on, chew it.

And Nachne chewed it.

Yoga and Onion-Eating.

281. N. G. C. took with him a *student of yoga* who wished to consult Baba on matters of Yoga ; but when they went to the Mosque, Baba was eating onion. And the Yoga student thought that Baba, as one who ate Tamasic food as onion, could not help in Yoga.

B.—Nana, what harm is there in eating onion, if one could digest it (overcome its tamasic effects) ?

The Yoga student noticed that Baba knew his thoughts and hence must be a master of Yoga.

How Baba made Das Ganu eat Onion.

282. The orthodox Das Ganu Maharaj disliked onions.

B.—(to Das Ganu) Prepare Pitla, sauce of onions. Give me a part and eat the rest of it.

Das Ganu.—Yes.

Next day D. G. prepared the onion dish and touched the onion with the tip of a finger and drew the finger near the nether lip as a token of tasting and then washed his finger and face. When he went to Baba,

B.—Have you eaten onion ?

D. G.—Yes.

B.—He pretends he eats ; but only touches it with his finger and brings the finger near the lip.

Baba actually showed what G. did.

B.—Ganu, you must really eat onion and not pretend.

D. G.—Yes.

D. G. was eating onion at Shirdi (as long as Baba was alive) on ordinary days, i. e., except on Ekadasi Day.

Kusa - Bhav.—Onion.

283. On an Ekadasi day Kusa Bhav (i. e., Krishnaji Kasinath Joshi of Mirzgaon) sat by Baba's side.

B.—What do you eat to-day ?

Kusa.—Nothing. To-day is Ekadasi.

B.—What does "*Ekadasi*" mean ?

Kusa.—A day for '*Upavasa*'.

B.—What does *Upavasa* mean ?

Kusa.—It is just like "*Rojas*".

B.—What is Rojas ?

Kusa.—We fast i.e., do not eat anything except Kanda Moola. (meaning sweet potatoe etc.)

B.—Oh, Kaanda, (i. e., onion) you eat. Well, here you have onion. Eat it.

Kusa.—(finding Baba forcing on him unorthodox food) Baba, if you eat it, I will.

Baba ate some ; and Kusa Bhav ate some ; and then visitors arrived. Baba wished to have some fun.

B.—Look at this Bamniya (corrupt and contemptuous form of the word Brahmin). He eats onion on Ekadasi.

Kusa.—Baba ate it and I ate it.

B.—No. I ate Kanda i. e., sweet potatoe. See.

Baba then vomited out sweet potatoe.

Kusa Bhav seeing the miracle, voraciously swallowed the sweet potatoe as Prasad. Baba beat him and said,

“Rogue. Why do you eat the vomit ?”

But Kusa did not mind the blows. Baba's heart melted.

B.—(placing a palm on Kusa's head) I bless you. Think of me and hold forth your palms. You will have my prasad.

KUSA BHAV now holds up his empty palms and warm UDHI (Baba's Prasad) falls from it, and this is given as Baba's Prasada UDHI by Kusa Bhav.

Dada Kelkar and Onion.

284. *Dada Kelkar* an over-zealous Brahmin abhorred onion and in his over-zeal objected to visitors at *Sathe Wada* using onion. He fell foul of *S. B. Nachne's* mother-in-law for using it. Then his grandchild had sore eyes.

D. K.—Baba, the child has sore eyes. What should I do?

B.—Use onion for fomenting the eyes.

D. K.—Where can I go for onion?

B.—Take it from this mother (pointing to *S. B. N.'s* mother-in-law.)

S. B. N.'s Mother-in-Law.—Baba, D. K. abused me for using onion. So I do not like to give him anything. If you order it, I will give.

B.—Give.

Then the lady gave the onion and Baba, through her, humiliated D. K. for his intolerant overasceticism.

Hospitality.

Baba shares food and smoke.

285. (a) B :—(to *Kolambo*) Boy. Come near. Why keep afar? Have a smoke.

286. (b) B :—Feed the hungry first. Then feed yourself.

287. (c) B :—(By way of joke about A.D.) Oh, it is his habit. He eats sweet things by himself i.e., without sharing them with others cf. *Eka Swadu Na Bunjitha*.

288. (d) Baba added.—Am I not near you at meals? Do you give me a morsel?

(e) cf. Baba's interpretation of Athiti and advice to N. G. C. (vide *ante*).

HARMONY

289. B.—If you avoid rivalries and bickerings, God will protect you.

Return not evil for evil. [i. e., Do not say “Better with a blow in the teeth of a wrong.”] Return good for evil.

Other's words cannot harm you.

Industry and Patience.

290. Baba.—Life is lived in vain if no Yoga, Yaga, Tapas and Jnana be achieved.

291. B.—(in a message to a Devotee) Will you sit idle (merely) eating your food. Have Saburi (patience and courage).

292. B.—(to some one to his face) Our (your) end will get so bitter or wretched. Once or twice, I will warn. The end will be hard indeed if one does not heed the advice given. Even the child in the womb, we will cut to pieces and throw away if it falls athwart.

Baba's Tapas of Plank Vigil at the Mosque.

293. Once Baba talked of the plank, he used to lie upon. It was only 5 feet long and about 15 inches broad, and lamps were loosely placed on it. It was suspended from the rafters of the ceiling of the mosque by weak shreds of cloth. The wonder was how it could support

him, and another wonder was how Baba could swing himself up into it (it was hung up 6 or 7 feet high) and jump down from it, without upsetting the lamps and snapping the shreds. Das Ganu and others went to see the wonder and Baba in anger or disgust, broke the plank to pieces.

H. S. Dixit offered to give Baba a cot then to lie upon.

B.—No. Am I to lie on a cot, leaving Mahlsapathy on the floor? Far better would it be that I should be on the floor and that he should sleep higher.

Dixit.—I will give two planks, one for you, one for Mahlsa.

B.—He will not sleep on a plank. He will sleep only on the ground. Sleeping on the plank is no joke. Who will sleep keeping eyes open, all awake like me? Only such a person can lie on the plank.

When I lie down on the ground, I ask Mahlsapathy to sit by me and keep his palm on my chest. So you see that a plank will be of no use to him. "I lie down making mental Namasmarana." So, I say to Mahlsapathy, "Feel it by placing your hand on my heart. If you catch me napping, wake me up." Such was and is my order to him.

[The ordinary sleep is a hindrance to the Yoga trance ; it resembles in some respects, but the heart-beat at the Namasmarana stage of trance differs from the heart-beat of natural sleep.]

Advice to Sadhakas.

294. Baba, to Abdul:—Eat very little. Do not go in for a variety of eatables. A single sort i.e., dish will

suffice. Do not sleep much. Have Dhyan on what is read. Think of Allah.

SCANDAL.

295. When a devotee of Baba was reviling another behind the back, Baba went out and met him near Lendi.

Baba.—Do you see that ?

Dev.—It is a pig.

Baba.—What is it doing ?

Dev.—Eating filth.

Baba.—You see with what gusto the pig is gorging itself on night soil. Behold how it revels on human ordure. But we feel it disgusting. That is your conduct. People fret and fume against their own brethren and kinsmen to their hearts' content. After performing many deeds of merit, one is born a man. Is he to go to Shirdi and yet commit moral suicide ?

296. B.—(to Mathradas, who had been indulging in scandal at Sagun's tea shop) What was Sagun saying ? Mathradas felt ashamed.

B.—The good and the wicked alike come here. Why draw their frailties and foibles to public notice, by depicting them.

AHIMSA.

(a) Mahlsapathy and Bitch.

297. One day Mahlsapathy hit a bitch full of sores with a stick and he went later to Baba.

B.—Bhagat, there is in the village a *bitch* sickly like myself and everyone is hitting it.

Mahlsapathy felt that Baba was rebuking him and so repented for his mistake.

(b) H. S. Dixit and Serpent.

298. H. S. D.—*The serpent kills people ; so, when one sees a serpent, should he not kill it ?*

B.—No. We should never kill it. Because it will never kill us unless it is ordered by God to kill us. If God has so ordered, we cannot avoid it.

(c) Mercy to Mad Dog.

299. In Vaisak 1917 a small dog bitten by a rabid dog began to chase big dogs. The villagers club in hand, then chased the small dog. It ran through the streets and finally got into Dwaraka Mayee, stood behind Baba and made him its sanctuary.

Villagers.—Baba, that dog is mad. Drive it out and we will kill it.

B.—You mad fellows, you get out. You want to persecute and kill a poor creature.

Thus Baba saved the life of that dog and it proved to be not rabid.

Non-Resistance to Evil.

300. (a) Baba, to Attai.—Aunt, let him eat. It is only Anna (your own father) that eats (what he has gifted to you.) Do not sue him. God will give you plenty.

(b) B.—(to H. V. Sathe, who was pushing down Nana Wali the aggressor) Saheb, do not do so.

(c) *JAVAR ALI EPISODE—See No. 304.*

Baba's Humility : Guru-Baba is not and is God.

301. Baba (in 1917) had with him Mrs. T. and her son *Master T.*

Baba.—Boy, give me eight Rupees Dakshina.

Boy (M. T.).—Baba, I have not got Rupees eight.

Baba.—Go and get it from Bapu Sahib Jog.

(Master T. went to Jog and found him reading *Dhruva Charitra* and commenting on it. Jog said “Saints, though not God, have some powers derived from Him etc.”—The boy angrily started back and came to Baba.)

M. T.—Baba why did you send me there ?

Baba.—What is the matter ?

M. T.—They are vilifying you there, saying that you are merely man and not God.

Baba.—Then what is the untruth in that ? Hallo ! What am I ? A petty fakir ! I am not God. How great is God ! No one can compare with him.

M. T.—You deceive us by speaking thus. We fully believe you are God. If anyone belittles you, how can we endure it ? Is it not true that we should not stay even a second where saints are derided ?

Baba.—Yes.

M. T.—God is not angry, if He is spoken ill of. But He will not endure it, if His devotees are spoken ill of. Is that not so ?

Baba.—Yes.

M. T.—Then what is the good of listening to a discussion whether such and such a saint is great, and such other is not?

Baba.—You should not stop even one second at a place where anybody talks ill of a saint.

Baba (stroking the boy's head affectionately).—Read Pothi ; Have Nama Japa.

M. T.—If I break off in the middle, I incur sin. (प्रत्यवाय) So I will not.

Baba.—(to the lady) Mother, I have to take the entire responsibility for your son.

Lady.—For all of us, it is you that take care. (Both bowed to Baba. Then some others came.)

Baba.—(to those).—I have to take thought for my devotees. And if a devotee is about to fall, I stretch out my hands, and by four, four hands lift him and support him thus. I will not let him fall.

M. T. :—Baba, just now you said you are not God but a petty Fakir. How then can you have four hands?

(Baba did not reply, but smiled and looked at M. T. with love and approval.)

BABA'S HUMILITY.

302. Baba (to his *own devotees*).—

Your servants' servant I am. I am your debtor.

I am purified by your darshan. It is great grace on your part to have given me the sight of your feet. I am a worm in your excreta.

Curtis' Visit.

303. When a Revenue Commissioner and a host of other officials were on the way to see him :—

Baba.—Rogue ! What is there to see in me ! I am only a fakir, with normal limbs and organs.

Javar Ali.

304. Let the man (*Javar Ali*) claiming to be a Guru claim. Let us be humble as *sishyas*. We must depend upon somebody, or have somebody depend upon us. Other courses will not lead us to the supreme goal.

[Javar Ali, a learned Moulvi came to Shirdi (between 1880-1890 probably) and asked Sai Baba to become his disciple and accompany him to Rahata. Baba who had even then a body of Hindus either revering him or worshipping him, nevertheless accompanied Javar Ali to Rahata and stayed there for 2 or 3 months serving Javar Ali. His Shirdi devotees then took him and Javar Ali to Shirdi. By Devadas' cleverness, Javar Ali saw that he was not respected by his Hindu hosts and had to leave Shirdi. After that, Baba spoke the above words.]

Nana Wali.

305. Nana Wali, coming near Baba who was seated on his gadi or mattress said.—Baba, get up. I am going to sit on your gadi.

Baba got up and then Nana Wali sat on the gadi. After sitting awhile, Nana got up.

Nana.—Baba, take your seat on the gadi.

Then Baba sat and Nana Wali fell at his feet.

Baba did not show the faintest displeasure at being dictated to.

ALMS GIVING.

Alms giving with Suavity and Straightforwardness.

306. B.—Nana, I will give you one more lesson.

N. G. Chandorkar?—Very good.

S. B. :—Nana, if anyone begs of you anything, if that be in your hand or power, and if you can grant the request or get it granted, do so. Do not say 'No'. If you have nothing to give, then, give a suave negative. Do not mock or ridicule the applicant nor get angry with him. If you do not like to part with what you have, do not say falsely that you have nothing. Decline to give it in polite terms and say circumstances or your desires stand in the way. Will you remember this lesson or forget it?

N. G. C.—What is the difficulty in this? I shall remember.

S. B.—This lesson is not quite so easy as it may seem.

N. G. C.—I will keep it in mind.

Sometime later, Nana, who had promised to pay Rs. 300/- for charity to be done at the Kopergaon Datta temple did not bring the money and therefore avoided a visit to the temple, which was on his way to Shirdi. He, with the approval of his friend, took a detour through a very thorny path, as a result of which he and his friend ran thorns in their bodies. When they reached Shirdi, Baba would not talk to them.

N. G. C.—Why don't you talk to me?

S. B.—Nana, when a man says he will remember the lessons I taught him but really does not, how can I talk to him?

N. G. C.—Baba, I remember all your lessons.

S. B.—You gentleman, you evade—seeing ‘Sircar’ (God Datta) and take a detour. Why? Because the saint will ask for Rs. 300/-. Is this the way to remember my lesson? If you have not the money, if it was not easy to arrange to get it, you have only to tell him that fact. Will that saint eat you? But what device is this, to avoid the temple of God for fear of the saint demanding money? Well then, have not thorns pierced your feet and body and the posterior part of your sapient friend? How can I talk to such a person?

(b) Alms Giving without Arrogance and Anger

307. S.B.—Nana, to-day I will give you one more lesson.

N. G. C.—Good.

S. A.—Nana, if anyone comes and begs for anything give him as much as you can, and if that person be not satisfied and asks for more, answer him suavely in the negative. Do not pour out your wrath or display all your official authority against that person.

N. G. C.—Good.

(But one day at Kalyan, Mrs. N. G. C. was greatly provoked by the importunity of a beggar woman who refused to budge unless she was given as charity the whole stock of ‘Bhajani’ (fried and spiced grains); and Mrs. N.G.C. appealed to her husband. N.G.C. came down and called out to the peon to neck out the beggar unless she quietly accepted the quantity given and left the house.

Sometime later N.G.C. visited Shirdi, but Baba was (glum and would not talk to him).

N. G. C.—Baba, why do you not talk to me ?

S. B.—How can I talk to one who does not care for my advice or lesson ?

N. G. C.—What lesson have I forgotten? I remembered all your lessons.

S. B.—That day, when the beggar woman was importuning you for 'Bhajani', how did you happen to call for your peon to expel her and to show all your official authority. What mattered, if she remained sitting at your door, asking for more, while you refused it? What could she do? After a while she would have gone away. Instead of gently replying her, why get angry with her and call the peon to expel her ?

308. B.—If anyone is angry with another, he wounds *me* to the quick.

If anyone abuses another, I feel the pain. If one bravely endures the *abuse*, I feel highly pleased.

(c) Alms giving without discrimination

INTERPRETATION OF ATHITI.

309. (N. G. Chandorkar found that though he waited for Athities i.e., guests, for a few minutes, after the daily *Vaiswadeva*, none ever turned up and he intended to ask Baba, if the direction in the Vedas to wait for guests was a worthless direction. But when he went to Baba, the latter anticipated the query and thus spoke).

B.—Yes, Yes. Guests will come! The devil, they will.

N. G. C.—True, Baba. I daily offer the Kakabali and go out and wait for guests. They never come.

B.—Nana, the sastras are not in fault. Nor are the mantras wrong. But their true import you have not caught. You get into your head a worthless interpretation and then stand and wait for guests. They will not turn up. Hallo! Does the term 'Athiti' denote a man, $3\frac{1}{2}$ cubits high and of the Brahmin caste? Athiti is whatever creature is hungry and comes on to you, at that time, whether it is human or a bird, beast or insect. All these seek food. The real Athiti that you got, you do not regard as such. These have come to you in lakhs. Nana, give up your rotten interpretation. At Kakabali time, take plenty of boiled rice outside the house and leave it there. Do not shout or call for any nor drive any away. Whatever the creature that comes to eat, let not that disturb your mind. You get thus the merit of feeding lakhs of guests.

THE LAW OF KARMA

"As you sow, so you reap".

310. Baba to R. S. Dev.—What you sow, you reap. What you give, you get.

311. Baba to a sub-judge, convicted for corruption, who went to him for blessings for the success of the appeal against his conviction. :—Sow margosa and afterwards reap margosa. Cut off that tree.

Poorva Karma. (Deha Prarabdha)

312. B.—What you can account for, as the result of *your* present effort is the result of present Karma. What you cannot thus trace, is due to your past karma. Results accrue differently to two persons doing the same acts ; that difference may be put down to the difference in their poorvakarma.

Inexplicability of unforeseen and unforeseeable results may disappear in view of Poorva Karma. (So do not go on exulting or dejected ; nor should you blame others). Recognise the existence of the Moral Law as governing results. Therefore unswervingly follow the Moral Law. If you do not get the fruits or results of your actions now, they will come in later births. As for the Vasanas, the moral Law is inexorable and evident. So, by following and observing the Moral Law, you reach your goal—God, the perfection of the Moral Law.

Satsanga, Yama, Niyama etc.

313. B.—*Satsanga* i. e., moving with the good is good. *Dussanga* i. e., moving with evil-minded people is evil and must be avoided.

Yama, Niyama. Restrain yourself from forbidden food and drinks. (युक्ताहार) Avoid needless disputation. Avoid falsehood. Have restraint of speech.

Fulfil promises. (आर्जव)

Restrain Lust - wholly in respect of others' wives, and partly in respect of your own wife.

Enjoyment of marital pleasure is permissible. But be not enslaved by it. MUKTI is impossible to persons addicted to Lust. Lust ruins mental balance, and strength or firmness. It affects the learned also.

Unruly buffaloes are controlled by tying a log to their neck as a clog to their movements. Viveka (i.e., prudence and discrimination) must be tied to one's mind when sex attracts.

Desires must be controlled. You must master them and not be their slave. (विजितात्मा जितेन्द्रियः)

Yet you can (and must) use them, the inner enemies within limits. e. g.

(Besides Kama for the wife)

have Krodha (anger) against unrighteousness.

„ Lobha (greed) for Hari nama, uttering God's name.

„ Moha (fondness) for Mukti (salvation).

„ Matsar (hatred) for evil action ; and have no mada (pride).

DEATH

(A) Moral Teachings.

314. Baba.—Why do you grieve? Men are born to die. One day each one of us will die.

Baba.—to Appa Kulkarni's wife.

Death and life are manifestations of God's activity. You cannot separate the two, God permeates all. However, (in fact) none is born.

None dies. See with your inner eye. Then you realise that you are God, and not different from Him. Like worn-out garments the body is cast away by God. Appa wants to change his dress (kupni) before I do. Let Appa go. Do not stop him. Do not ask for Udhi.

Gain and loss, birth and death are in the hands of God. But how blindly do these people forget God! Look after life, just so long as it lasts. When death arrives, do not be grieved.

The wise ones do not grieve for death ; the fools do.

Behold! The five Pranas were lent for use till now. Now the lender claims back his own ; and they are returned. Air goes back to air, fire to fire. Every one of the five elements thus goes back to its place.

The body is (made up) of earth. See, really they are the same.

Therefore its return to the earth is not a thing to bemoan.

Birth.

315. Baba.—Birth also is similarly to be dealt with. Do not be jubilating over a birth. This is the process of creation (and goes on from the beginning). Be not moved by it.

The earth bears seeds. Clouds drop their rain on them. The sun sends his rays, and makes them sprout.

When these sprout, earth, clouds and Sun keep on their sport and happy course in all directions.

But they neither exult at the growth nor deplore the destruction of the sprout.

You should be (unaffected) like these. If you are, whence can sorrow come to you? Mukti is this absence of sorrow.

Selfishness of Sorrow.

(At the cries of an aged woman crying at the death of her husband who after intense suffering from protracted disease died thinking of Baba)

316. Baba.—Listen to the cries of that woman! “What will become of me? Who will give me cloth or food?” she says. She wholly forgets the miseries and happiness of her husband!

Death of a son, daughter etc. M. G. Pradhan.

317. Baba.—Why does the fool go on lamenting for the loss of a son? It is merely going to the earth. The body must go to the earth. Why go on lamenting for that? Scatter your fruits—Ramphal—far and wide.

—To a Magistrate.

Do you prefer me to the child? If so, do not grieve.

Sai Baba to N. G. Chandorkar (who had lost a grand-child) :—See page.

318. Baba.—(to *Bayyaji Patil*) Why should you be sorry? (for the death of your father). In five months, he will come back.

[In five months, a son was born to Bayyaji]

Re : Jnani's passing away.

319. B.—They do not talk of saints as dying. They take Samadhi. cf., Kabir.

WHEN BABA WILL NOT AVERT DEATH

Baba warns (a) Bendre (b) Cobra-bitten boy, (c) the father of the girl with slit lips; and (d) Appa Kulkarni.

(a) Baba's warning to G. P. Bendre who was to lose his eldest son suddenly in four days.

320. B.—Go and ask Buty for Rs. 10/- Dakshina.

Bendre goes to Buty and sees that Buty is calmly proceeding to bury his clerk just dead.

Baba to G. P. Bendre.—A very grievous thing has happened. Be not afraid. Be courageous. Go. Do not throw up your limbs.

[Thus prepared, Bendre did not feel the shock so much at the loss of his son two days later.]

(b) When death is an advantage, Baba does not avert it (Cobra-bitten boy)

(Sometime after Baba revived a kid that seemed to fall down dead in mid-day heat, a woman came and cried for Udhi to save her son who was bitten by a cobra. That was not given; and the boy died. She came again and cried.)

321. H. S. Dixit.—Baba, the woman's cries are heart-rending. For my sake, revive her dead son.

B.—Bhav, do not get entangled in this. Bhav, what has happened is for good. He has entered into a new body. In that body, he will do specially good work, which can not be accomplished in this body, which is seen here.

If I draw him back into this body, then the new body he has taken, will die and this body will live. I will do this for your sake. But have you considered the consequences? Have you any idea of the responsibility and are you prepared to take it up?

H. S. Dixit desisted from pressing his request.

(c) **The girl with slit lips.**

322. In 1913, S. B. Mohile took his daughter to Baba for curing her split upper lip, which doctors could not cure,

B.—I know what for you are come. I can cure her; but it will be of no use. The girl is of divine sort (Daivi) and consequently her span of life will be very short. Next Magha Shudda Chathurti i.e., March 1914, she will expire. If on that day you are not at home and go away to your office, you will not be able to see her (alive on your return).

The girl died on that very date when the father was in his office.

(d) **Appa Kulkarni.**

323. B.—(to Appa Kulkarni) Pucca (*bilander*) thieves have come to the village. You are the first object of their attack. Their aim is to get at the principal things. Taking these, they run away.

This referred to the Cholera epidemic which was to come upon the village and in which Appa was the first victim. Appa, however, mistook it as referring to the

public funds he kept in the Chavadi and he placed a special guard over it. Appa was attacked by cholera; and he succumbed.

Trying to prevent Death-Ineffectual attempt.

324. When the Nigoj Patil's wife was seriously ill of plague, that night Baba was at the Chavadi with Mahalsapathi (Bhagat).

B.—Bhagat, do not sleep to-night. Stand and keep watching. I have to remember God to-day. Because the rude Rohilla (Death or Plague) wants to kill that woman, so I am praying to Allah.

Mahalsapathy kept watch to prevent any disturbance of or interruption to Baba's prayers; but in the course of the night, the Nivas mamlatdar came with his peons who made a hubbub and shouted that mamlatdar wanted Darshan. Their talk with Mahalsapathy and M's taking Udhi disturbed Baba, who got angry and threw away M's cloth.

B.—(After much abuse) You, Bhagat! Are you a father of a family? You do not note what is going on in the village, Nigoj (i.e., the plague attack on the Patil's wife). In such circumstances why did you admit people? Be it so. What has happened is good.

That night the Patil's wife died.

Consolation.

325. B.—To Damodar B. Rampoorkar (who had lost two children and had a son ailing at the time).—Why are you fearing? Those who are gone, are gone. Be

contented with those who survive. Fear not. Am I not near you? What then?

326. B. to H.S. Dixit (just after his daughter died).
Read this Adhyatma Ramayana where Rama condoles Mandodari.

BABA AVERTS DEATH

Modern Markandeya

327. In May, June 1917, a Bombay lady and her younger son sat before Baba at Noon Arati.

B.—You must come here exactly at 2 P. M.

Boy :—Yes.

Accordingly the boy was there at 2 P. M. at the Dwaraka Mayi.

Baba :—Boy, come here. Sit at my feet on this mat. Be massaging my feet and do not let go my feet till I tell you.

Accordingly the boy went on massaging. At 3 P.M. a terrible female figure with wild dishevelled hair, begrimed face and head and a protruding long tongue shot out and moving like a dog, jumped over the compound wall and coming near the boy said :

“I want this person”.

B.—I will not give him.

She.—This exactly is the person I want.

(She then approached the boy and pulled him. Baba got up enraged and holding the boy with one hand, kicked her on the breast. She roared and ran away.)

B.—Boy, are you not attending? Do you know the woman that came? Hallo! that woman was wanting you to be given up. But how can I give? I refused.

Boy.—When this was going on, I sat benumbed like a picture. I saw everything, but my body was inert or stonelike.

(Baba declared that the female form was the goddess Cholera. And the very next morning, Baba permitted the boy and his mother to go back to Bombay. Cholera then began to rage at Shirdi.)

(B) Baba's passing away

I. Baba's first attempt to leave the World (1886.)

328. In 1886 Baba said to Mahalsapathy :—I am going to Allah. Take care of this body for three days. If I return, I will look after it myself thereafter. If I do not, inter this body thereafter in that open land (pointing to an open land) and place two standards there to mark the place, where my body is placed.

Then Baba's breathing, pulse, circulation, all stopped and the body became a corpse. The Village Officers and Police held an inquest and orderd Mahalsapathy to bury the body; but he prevented it, thus averting a catastrophe which befell Sankaracharya's body—a catastrophe that was in Sankaracharya's case remedied by a Goddess. On the third day consciousness returned to Baba. Breathing began and the abdomen was seen moving. Then Baba's eyes opened and his life was restored.

II. 1916.

329. In 1916 Vijayadasami Day (October) Baba was in a rage. He tore off all his clothes and threw them into the fire (Dhuni) before him and stood there stark naked. Baba with red eyes shouted : "Fellows, decide for yourselves now if I am Moslem or Hindu." After two hours of this rage, Bagoji Scindhe, his leper companion tied a langoti to him and said :—"Why all this? To-day is the festival of Simolangan ". Baba, striking the ground with his baton :—*This is my Simolangan* (my going beyond the boundary of life.)

People could not understand his meaning then, but it was on the Vijaya Dasami Day (of 1918) that Baba crossed the boundary of life.

In 1916 before Vijayadasami, Baba had been seriously unwell and the rumour got abroad that he was about to die. And the devotees conducted a sapta at Shirdi with mass feeding for the recovery of his health. Thereafter he recovered ; but when Nana Sahib Nimonkar came there, on his way to Poona,

B.—Nana, you stay here, bury me and then go.

Baba would not allow Nana Nimonkar either to go back to Nimon or proceed on to Poona.

Shama intervened on behalf of Nimonkar and asked Baba for leave for his going away.

B.—Shama, do you want to kill my people. Is Kaka (Nana Nimonkar) eating away your father's property ?

Shama.—But his daughter-in-law is pregnant and requires help.

Baba (addressing Nimonkar).—Hallo Kaka, why are you anxious? *God will help.* Bury me and then go.

His daughter-in-law had no help. Suddenly at 10 p.m. one night, she felt that pains were coming and was at once taken in a tonga to the Poona Municipal Maternity Hospital and left on a bed. The nurse went away to some other room at 11 p.m. And in the nurse's absence, she was delivered of a male child without any help. Baba said to Nana Nimonkar at that time at Shirdi. "There was a woman. She was taken to a place. There she was delivered safe of a male child."

III. Baba's passing away : 1918.

330. Baba had told Uddhavesa Bua some months back not to be "paying his fortnightly visits" and bade him final farewell. In Dasara time, Baba was unwell, for a number of days, as also Tatya Patel. In the earlier part he went and begged food in the accustomed places supporting his body on some others. During the last two or three days, he was not able to go out.

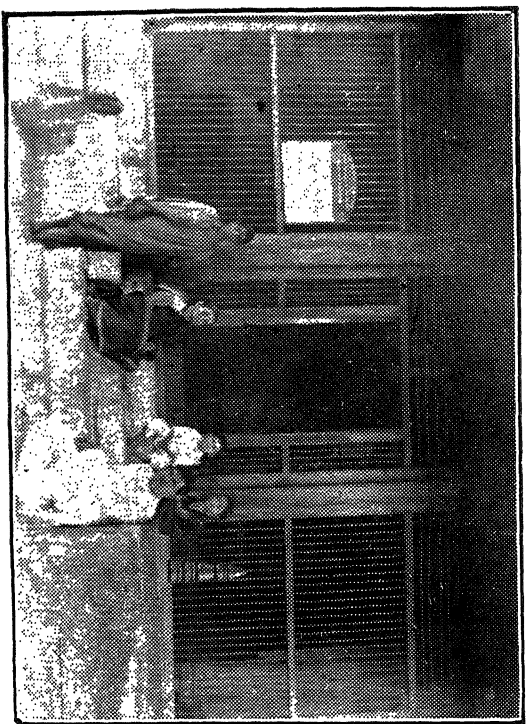
On the 15th October 1918, i. e., Dussera day, after Arati was over,

B.—You, Kaka (H.S.D.) Buty, etc., go for your meal.

And then they left. After they left, Baba sat upon his bed, reclined on Bhayyaji's lap and said: "I am going. Carry me to the Wada. All Brahmins will be living near me", and then breathed his last. Nana Nimonkar poured water into his mouth; but the water came out. It was about 3. p.m. The day was no doubt Vijaya Dasami, but Ekadasi had begun at that time.



BABA'S SAMADHI (POOJA TIME)



BABA'S DWARAKA MAYI (MOSQUE) FRONT

In anticipation of his passing away, he gave gifts (*dana*) in the morning of that *dasami*. He sat up and paid from his pocket first Rs. 5/- and then Rs. 4/- to Lakshmi Bai Scindhe, who was daily preparing and giving him food and daily receiving Rs. 4/- from him. A few days before Baba passed away, he sent Rs. 200 for feeding of fakirs and the chanting of prayers with drum beating, at a holy place. He sent word to another Moslem saint in these terms, "The light that Allah lit, he is taking away". That saint received the intimation with tears.

Rama Vijaya had been read during the 14 days of Baba's illness i. e., on the 9th, 10th, 11th day of Dasara within Baba's hearing, as he had said that "Mrityunjaya would be pleased" thereby.

On the night of Dasara, Baba appeared in the dream of Lakshman Mama and said :—Get up quick and do my Kakada (morning) Arati. Jog thinks that I am dead, and he will not come.

And Lakshman did the morning Arati in spite of the protest of the Maulvis. Jog resumed the noon Arati on the 16th October 1918.

IV. Baba's Samadhi and Temple.

331. One night both Shama and Bapu Saheb Buty dreamt that Baba wanted the latter to build a wada and a temple. H. S. D. went to Baba to verify this with Shama.

S.—Deva, what mysterious wonders you are working ?

Baba, (shutting his ears) :—I am in my own place and say nothing to anyone.

Then Baba was asked for permission to build and he gave it.

Later Buty wanted to instal Murlidhar's image in the central hall without having a special garbagriha. When Baba's consent was asked,

B.—After the temple is built, we will reside there.

When Baba was unwell and fast approaching his end, he said to Bayyaji and others, "I am going. Place me in the (Buty) Wada. Brahmins will reside near me".

Buty did not wish to reside there or introduce Murlidhar after Baba passed away and he agreed to Baba's remains being placed in the Wada. Then Hindus and Moslems had a hot contest as to where Baba's mortal remains should be interred and the local Mamlatdar ordered a plebiscite to be taken through mahajars. The Hindus, by a large majority voted that Baba's remains should be placed in Buty wada and that was done. Baba's Samadhi is now there.

(C) SADGATI

(1) Blind man.

332. A blind man went to Baba for restoration of sight. Baba did not give him any encouragement and so he went out of the Mosque. He was then admonished, that restoration of physical sight to a man in his position, with only a short span of life before him, perhaps, is undesirable, as restored sight may merely develop desires and that his appeal to Sri Sai Baba should be for the grant of spiritual vision. The man returned and said, "I do not want my physical sight. Please take me under your protection and give me the inner vision".

Baba :—Stay on.

The man stayed for a month, improved spiritually and died.

Baba.—This man is not dead. It is only his wife, (ignorance) that is dead. He has attained.

(2) L. K. Noolkar.

333. Lakshman K. Noolkar, who was Sub-Judge at Pandharpur in 1909, while N. G. C. was Deputy Collector there, was being induced to go to Shirdi by the latter.

L. K. Noolkar.—I cannot go until I get a Brahmin cook, and good Nagpur oranges for presentation. I can find neither of these.

N. G. C.—Baba's grace will provide.

That night a Brahmin cook came to N. G. C. and wanted service and was referred to Noolkar who engaged him. In the morning Noolkar found a parcel of excellent Nagpur oranges and no trace could be found as to who the sender was. Any how, Noolkar, convinced of Baba's miraculous powers of providing the needful, started with N. G. C. and went to Baba.

Baba.—Nana, who is this notorious crazy person whom you have brought with you ?

Next day when Noolkar visited Masjid, Baba was in a furious mood and seizing his head, knocked it against a pillar saying “ तुझा सत्या नाश हो इल ” (your existence or truth will be lost or your unreality will be lost.)

Noolkar was much afraid ; but N. G. C. gave an optimistic interpretation of these occurrences.

That night Noolkar suddenly got up and asked Nana for betel, which Noolkar was not ordinarily using. Just at that time, Baba was at the mosque far away.

Baba, to some one present.—Take these four bidas, (i. e., rolled up betel) and go and give them to an old man at Chandorkar's, who needs the betel.

The sudden appearance of that man and the delivery of the bidas convinced Noolkar that Baba was his Antar-sakshi and thenceforward Noolkar's faith was greatly strengthened and he stayed on at Shirdi. Noolkar's death suddenly came on rapidly. Sacred literature was read within his hearing, as he approached his end. Baba's Pada Theertham also was brought and given to him and he died with his attention centered on Baba.

Baba, referring to Noolkar's death :—Tatya, (Noolkar) has gone in advance (of us). He stayed here as I directed. His life's goal has been reached. He will be born no more.

(3) Vijayanandaswami

334. Vijayanandaswami, a Madrasi started from Madras on pilgrimage to Manasarovar.

He visited Baba at Shirdi *en route*. Here one Somadevaji, a swami of Haridwar frightened the Madrasi and made him waver about his trip, by describing the difficulties of the pilgrimage—viz., plenty of snow, change of language every 100 miles of the journey, the suspicious and hostile nature of the Bhutan men (and through Bhutan the way lies).

Then when Vijayananda went to Baba, Baba cried out, "Turn this useless Sanyasi out".

The man left the masjid ; but watched Sai Baba from the mantap and was very well impressed with Sai Baba. He was then graciously received by Baba. Then a letter came to him from Madras that his mother was very ill and that he should go and be with her. The sanyasi wished to go and be by her side in her last moments and so asked Baba for permission. But Sai saw the future better than this Madrasi and said, "If you are so fond of your mother, why did you assume the garb of a Sanyasi ? The ochre color and "Mamata" i. e., attachment cannot go together. Go and sit at your quarters. Wait for a few days courageously. We shall see then about the future. In your *Wada* (i.e., building) there are many thieves. Bolt your doors and be on your guard. They will carry away everything. Wealth, kith and kin etc., are all transient—attended with fear. Utter renunciation alone leads to Bliss. Begin "Sapthaha" of *Bhagavata* from tomorrow. Do three of these "Sapthaha"—devoting body, speech and mind to it ; meditate on it. That will quench all vasanās ; all illusion will end." Vijayanandaswami started his Bhagavata Parayana Sapthaha from the next day, right seriously. After two Sapthahas i.e., 14 days, he was too much exhausted and weak and so spent 2 days at his quarters. The third day he breathed his last on Bade Baba's lap.

This is how Sai Baba ensured his sadgati, foreseeing his end.

(4) Mrs. S. B. Dhumal

335. Baba to S. B. Dhumal.—The next masik you perform for your wife, perform at Shirdi and I will give her Sadgati. (And the masik was performed.)

(5) Mrs. Upasani Maharaj.

336. When Upasani Maharaj's wife died about the end of January 1912, Upasani M. came much perturbed to Baba and said, "Here is Rs. 10/-." Please do something to give Sadgati to my wife.

B.—Keep the money. She (her spirit) has already come to me. What has to be taken from you has already been taken.

(6) Sadgati to Animals : A she-buffalo.

337. Baba to Mrs. Jog :—You will get a buffalo coming to you. Give it plenty of Pooran Poli with plenty of ghee.

Mrs. Jog.—How am I to make out that buffalo ?

B.—It will itself come to your door.

Mrs. Jog.—So many buffaloes pass by my door.

B.—When you finish making the required number of Pooran Polis, that buffalo which comes to your door is the one.

Mrs. Jog.—I have two doors, Northern and Southern.

B.—It will be at the Southern door.

Mrs. Jog finished making Pooran Poli ready painted with ghee at noon that day. Just then a buffalo was at the Southern door. Mrs. Jog placed all the Pooran Polis before it. The animal ate the whole and fell down dead. Mrs. Jog was in terror, afraid of being charged in the next world with sin and in this world of being troubled by the owner or by Government. She went to Baba and mentioned the facts and her fears. Baba allayed those fears.

B.—That she-buffalo had exhausted all her vasanas except the desire to eat plenty of Pooran Polis with ghee and when that desire was satisfied, her vasanas were exhausted and she passed away from the buffalo body. Go home. There is no reason why you should feel worried. You have only released it from this body.

POWERS.

Baba on Powers, Siddhis or Yoga Marga.

338. Baba, to one who by Pranayama etc., had developed clairvoyance and had seen fire in his Dhyana room when his distant mill was burning wished to point out the danger of being attracted by the desire of Siddhis, and said:—Why are you gazing at the Strumpet's performances? I can never exhibit tricks. It does not behove us to dally with a strumpet.

Baba restores sight

339. In 1916, Vittalrao, Y. Deshpande took his grandfather who was stone blind of both eyes to Shirdi and led him by both hands to Baba. The grandfather bowed and said, "Baba, I cannot see."

Baba.—Yes, you will.

Baba.—Give me four rupees Dakshina.

V. Y. D. went out to change a note. Then Baba placed his hand on the old man's head and his sight was fully restored.

Old man (with tears of joy):—Baba, your kindness is wonderful. Your sakthi is wonderful. I can see everything now.

Baba.—Take Udhi and then go.

The old man went back into Shirdi and from Shirdi to Bombay with clear vision requiring no assistance.

Baba restores sight (temporary)

A woman of Bassein came to Baba. She was blind. At the mosque she said, “Baba, my wish is to see you with these eyes.” She was at once able to see Baba. She then went out and blindness returned.

Anticipating a storm

340. In Vaisak 1914, Bhima went from Bombay to Baba desirous of seeing some chamatkars of Baba. When afternoon Arati was over,

Baba.—All of you clear off. You must remain inside your lodgings and not wander about in the open and you must come again when sent for.

When Baba said this, it was clear weather. But very soon a furious gale blew ripping off the zinc sheets on the top of buildings and threatening to blow down houses. It stopped in 15 minutes however. Then there was a little shower and a few minutes of cloudy weather. Thereafter the sun shone with fierce heat. Then Baba sending for all said :—

“Are you terrified?” Then Bhima fell at his feet and cried for joy.

Baba.—Do not fear. This is the play of God. Many more of such plays you may see.

Baba's control over Storm.

341. On another stormy occasion Baba (addressing the storm in a loud and thunderous voice):—Stop, stop all this !

In a few minutes, the storm ceased and there were no more rains and wind. The sky became clear.

Baba's control over Fire (a) Kondaji's stack

342. Baba (circling Kondaji's stack with a thin line of water).—Only this stack will be burnt, and no others.

Only that stack was burnt, though other stacks were near and a wind was blowing.

(b) Fire in the Dhuni

343. Baba.—(to the *fire in the Dhuni*, the flames of which were seen to be reaching the rafters above, while Baba was beating a pillar nearby with his stick). Get back, get back. Forbear, forbear.

The fire immediately slowed down and became normal.

(c) Baba controls Fire and Heat.

344. When on a hot summer noon, people finding the atmosphere too hot, left the mosque and only five remained,

Baba.—(addressing the five) You go, and sit near the fire.

They did. In a few minutes the atmosphere inside became cool and a cool wind was fanning them.

Baba's control over Departed Spirits and Guidance of them

345. Baba.—There was a girl playmate of mine. She was an artist. She died and was buried. As I was passing by her tomb, I stopped and passed a night near it. Then she accompanied me. I kept her in a babul tree first, and then brought her to Shirdi.

Materialisation

346. G. K. Gadgil, when transferred and ordered to join his new station, sat in the Railway carriage and regretted he could not go to Baba before joining. Suddenly a packet of Udhi fell into his lap. On his return to Shirdi,

Baba—(to Chidambar Keshav Gadgil) :—You could not come. So I sent you Udhi. Did you not get it ?

347. Baba—(to Kusha Bhav):—Kusha Bhav, think of me and at once I am near you. (Whenever Kusha Bhav thinks of Baba, Baba's Udhi pours out from Kusha's folded palms. See under "Over—asceticism": Onion.)

गंगा यस्य पदेऽङ्गवा.

348. Das Ganu wanting to go to Godavari (called Ganges by the people) said to Baba :—"Baba, this is Mahasivarathri. I want to have Gangasnan at Singaba, three miles from Shirdi.

B.—Why should you go there ?

D. G. was at once dejected.

B.—Ganga is here at my feet. Do not go.

D. G. was again cheerless, because, though he had written that Baba was God Vishnu, his faith in that statement was very, very weak.

B.—Come here, hold your palm near my feet. .

D. G. did so. Lo and behold ! A thin stream of water poured out from Baba's feet on to the palm and D. G. had a palmful of water. Here was Ganga and D. G. sprinkled it over his head.

Power to give Power

349. Baba.—(to N. G. C., who was giving medicines to all sorts of people for all diseases for one year) Give the same medicine for everything.

Thereafter N. G. C. gave sublimate of alum for scorpion sting, snake-bite and all sorts of troubles and cured them.

उपलादभवज्जलम्.

350. *N. G. Chandorkar* was climbing Harischandra Hill on a summer day, and was seized with thirst. No water was available anywhere in that place. N. G. C. :—“If Baba were here, he would give me water.” At that time Baba was at Shirdi, 40 miles away. At the Shirdi mosque,

Baba.—Nana is thirsty. The heat of summer is great. Should we not give him at least a palmful of water ?

The devotees present there could not make out why Baba talked like that. But on the hill Nana saw a Bhil coming down.

N. G. C.—Bhil, I am thirsty. Can't I get water to drink ?

Bhil.—Under the very rock you are sitting on, there is water.

So saying the Bhil left.

That rock was shifted and below it, was a palmful of drinking water. N. G. C. drank it.

Many days later N. G. C. went to Shridi.

Baba.—Nana, you were thirsty. *I gave you water.* Did you drink it?

T. D. Jethabhai—Seeded Grapes become Seedless Grapes.

351. Takkar Dharmsey Jethabhai, the Sait under whom Kaka Mahajani was serving, came, out of curiosity, with Kaka to see Baba. They brought with them grapes with seeds and presented them to Baba. Sait wanted to see some of Baba's miracles; but did not want to pay dakshina.

Baba.—Here Sait, take some of these grapes and eat them.

The Sait was much confused. He put the grapes into his mouth; but did not know what to do with the seeds. He could not spit them out into the Masjid. So he put them into his pocket, which also, he did not like. He wondered, how if Sai were a saint, he could be ignorant of his dislikes. At once,

Baba.—Here are more grapes, take them.

So saying, Baba gave them more of the grapes, which they themselves had brought. Sait holding the grapes in hand wondered what to do.

Baba.—Eat it.

Sait put the grapes into his mouth and found they were seedless. He wanted Chamatkars and here they were.

First Baba knew his thoughts and next he converted seeded grapes into seedless grapes.

Then Shama introduced the Sait to Baba as Kaka's master.

B.—How is he Kaka's master? Kaka has a different master, who gives him bliss.

After Arati, Sait wanted to go away with Kaka, who was usually detained for days by Baba. Shama asked for permission. Baba then spoke in his characteristic fashion.

B.—There was a fickle-minded gentleman, very rich and healthy. He took on his head needless burdens and carried them hither and thither and had no peace of mind. He drops his burdens and resumes them. His mind is not steady. I took pity on him and say, "Now if you like, place your firm faith in one place. Your present rambling and confusion are useless."

Dharmsey found that this was an exact description of himself.

Then Baba asked Kaka for Rs. 15/- dakshina and received it.

B.—If I take one rupee of dakshina from anyone, I have to return it to him tenfold. I never take anything *gratis*. I do not ask everyone indiscriminately for dakshina. I take only from him, who is pointed out by the Fakir. If any one is indebted to that Fakir, money is got from him. The giver gives, but really sows his seed, the gift to reap a rich harvest later on. Wealth is merely means to work out dharma. If one uses it merely for personal enjoyment, it is vainly spent. Unless you have

given wealth, you do not get it now. Dakshina is asked because wealth has been given. The giving of dakshina advances Vairagya and thereby Bhakthi and Jnana. What am I doing? Receiving one and returning it tenfold!

Sour and not Sour.

Judge one day prepared at Shirdi, some lime juice syrup to offer it to Baba and first tasted it. He found it not sour at all. He then took it and gave it to Baba. Baba (after tasting it), to H. S. D.:—Kaka see how sour it is. H. S. D. and Judge then tasted it and it *was* sour. Judge was mortified.

Baba:—No. I was only joking. Now taste it.

Again H. S. D. and Judge tasted it. This time, it was not sour at all.

Manifestations. Appearance (1) to Mahlsapathy at Jejuri

352. Mahlsapathy went on a pilgrimage to Jejuri with his Palki. Plague was raging there. M. and his companions set down the Palki and in great dejection M. sat leaning against his Palki. He thought there was someone behind. He turned and saw Baba, who at once disappeared. He told his companions that Baba was with them. They all got bold and stayed on for four days, none of them being afflicted with plague and they went back safe. On their return,

B.—Bhagat, you had a fine pilgrimage. You sat leaning against the Palki. At that time, I had come there.

Thus Baba assured him that Baba actually was present at Jejuri with his wonderful powers and that M. was

not under any hallucination or delusion, when he had the vision of Baba.

(2) To Mule Sastri as Dholap Maharaj.

Baba appeared as Dholap Maharaj, the guru of Mule Sastri, to overcome Sastri's prejudice against Baba at the mosque.

(3) Baba assumes objector's father's voice.

353. Kaka Mahajani's friend who was a believer in Nirakara worship alone and objected to all worship of forms, agreed out of curiosity to go with Kaka to see Baba. He stipulated, however, that he would neither bow to Sai nor pay any Dakshina. As that friend was getting up the steps of the mosque at Shirdi, Baba said कां यावेजी i.e., Welcome, Sir !

But the voice that fell upon the friend's ears was that of his father and thrilled him with joy. He at once fell down and placed his head upon Baba's feet.

Baba asked Kaka thereafter, twice for Dakshina, but did not ask this man, who thereupon whispered to Kaka that he wanted to give Dakshina.

B.—What is your friend saying ?

Kaka repeated his words.

B.—He has not been asked because he was unwilling to give it. But if he wants to give it now, he may.

Then the friend paid Baba Rs. 17/-.

B.—(to that man). It is Teli's wall that separates you from us. Pull it down and we can see each other clearly face to face.

Then Kaka and his friend were starting and the weather was cloudy and threatening.

B.—Shama, let them go without fear or anxiety. There is no trouble from rain on their return journey.

There was no rain till they reached the train, despite the clouds and thunder.

Baba appears as or identifies with himself other saints.

354. S. B. Nachne's brother and family were anxious about a very serious operation, which was just being performed at Bombay on his brother. Then a Sadhu appeared at Dahanu and was given food by Nachne's sister-in-law. She kept aside Bendi Baji, (lady's fingers' dish) as not fit for presentation ; but the Sadhu himself called for it and it was then served. The Sadhu then went away blessing them and telling them that the operation at Bombay was safe and successful. Three years later, Nachne went to Baba. Then,

B.—I had been to this man's house (pointing to S.B.N.) for a meal. He did not give me Bendi Baji.

That saint was obviously Hindu and markedly different in features from Baba.

355. Balakrishna G. Upasani Sastri, professor of Sanskrit, went to Hardwar and Tapovan (Swargashram) and saw a saint who told him that a saligram held as a heirloom by the Upasanis for many generations had been given by him. When asked about his identity, that saint said in Hindustani, " Lo ! There was a tree (or log). One

came down. The other went up. You will come to know". And then he went out of sight.

Many years later, at the end of 1911 he was going about to trace the whereabouts of his younger brother, Kasinath, now known as Upasani Baba. He alighted at Kopergaon at the request of the local mamlatdar who sent him to Shirdi. When he went to Baba,

B.—Go to Khandoba's.

B. G. U.—When I have seen you, Baba, I have seen all the Gods.

Again Baba.—Go to Khandoba's.

When B. G. U. came out of the mosque and mentioned Baba's order, people told him that Kasinath Upasani Sastri was at Khandoba's. Thus Baba without being told, found out B's relationship and quest. When B. returned to Baba, Baba spoke in Hindustani the same words that were spoken by the sadhu at Tapovan.

"There was a tree (or log). Two persons went up over that. One came down and the other went up."

Sai Baba thus showed that he was the Tapovan saint.

Baba identifying Himself with Anasuya and Datta.

356. In 1911, on Datta Jayanti day Balawant Kohojkar went to Baba at Shirdi. At 5 p.m.,

B.—I am having pangs of labour and cannot bear the pain. So saying, he drove everyone out of the mosque.

He was evidently identifying himself with Anasuya. A little later, Baba called all people in. Kohojkar went first

and on Baba's gadi saw not Baba, but a small charming threeheaded baby (i.e.) Datta. In a moment, Datta disappeared and Baba was seen instead.

Baba's appearance in other forms.

357. B. V. Dev wished to perform an Udhyapana ceremony, which included mass feeding and he wrote to Jog requesting Baba's attendance at the dinner. Then,

Jog.—Baba, Dev wants you to attend the dinner at Dahanu on the prescribed date.

B.—Write and tell him that I shall attend the dinner with two others, that I require no train to travel by and that as soon as a Bhakta calls out to me with love, I will appear immediately.

On the dinner day, Baba was not to be seen at the dinner party. A Sanyasi, previously known to Dev turned up with two others and saying, 'I came only for dinner and not for money' dined with him. Then Dev wrote to Jog complaining of Baba's breach of promise. Jog was bringing the letter to Baba and even before it was opened Baba spoke,

B.—Ah! He says that I made him believe that I would take his Udhyapana meal and that I deceived him. Inform him that I did attend the dinner with two others; but that he failed to recognise me. Tell him that I expressly said that I did not go there for money, but only for the dinner.

The reply was written and sent and Dev was convinced that Baba ate in the form of the Sanyasi.

358. A Marwadi came to Adam Dalali and wanted food. And A. D. gave him some money and sent him to a Marwadi Hotel at Bandra. Later, A. D. went to Shirdi.

Baba (pointing to A.D.) :—I went to this man. He sent me to a Marwadi for food.

Baba as Dog.

359. Mrs. G. S. Khaparde when presenting Naivedya at the Mosque was daily inviting Baba to go to her lodgings for a meal. Baba promised ; but did not come. One day when she was preparing dishes, a dog came near her and as she viewed it as an unclean and polluting animal, flung burning fuel at the dog and it ran away. That day at Naivedya time at the Mosque,

Mrs. G. S. K.—Baba, come to my lodgings for a meal.

Baba.—Yes, when I came, you threw burning fuel at me.

BABA'S PROPHECY OR CONTROL.

Baba foretells coming glory of Shirdi.

360. Long before 1908, (after which alone Baba's popularity developed) when Shirdi was a very quiet and humble village, Baba said :—Mansions will arise in this village. Bigwigs will come. Guns will be fired. Chariots, horses, elephants all will come. Grand processions will be held.

People laughed, as these were unlikely in such a worthless hamlet, but with increasing popularity of Baba, all these came about.

L. V. Nadkar.

361. Lakshman V. Nadkar of Mahim Bazaar went in 1915 to Baba. When he went to take leave of Baba, it appeared to be very much after the time for catching his train at Kopergaon.

B.—Go, you will catch the train at Kopergaon.

Nadkar went ; but when he reached the Godavari, it was dark and after dark the ferry was not allowed to ply across the Godavari in floods. So he appeared to be stranded. Suddenly the mamlatdar arrived there and a boat was got ready for him. N. also got in. So he reached the station without molestation from thieves, etc.

D. V. Sambhare-Train Late

362. When D. V. Sambhare started for Bombay by a train which should reach Bombay at 8 a. m.,

Baba.—Go. You will reach at noon.

The train was four hours late at Bombay. So D.V.S. reached at noon.

N. G. C's Train Late

[See 143 (1) Supra] The train was late. Nana caught it.

Mahlsapathy

363. Mahlsapathy was invited to a feast at his daughter's father-in-law's house at Dorhali. He came to Baba for leave.

Baba.—You will get *insult* there.

Anyhow M. could not avoid going and he went.

When he reached Dorhali, the feast party had finished their dinner without caring to wait for him.

364. Mahlsapathy wanted to visit Arthangaon and asked Baba for leave.

Baba.—Do not go there. There will be quarrel and fight there.

But M. had to go and went up to read Pothi i.e., Malhari Mahatmyam. But as he read on, lads quarrelled with each other and beat each other with sticks. The Pothi was abruptly stopped and M. went back to Shirdi.

Singvekar

365. Anant Mahadev Kulkarni *Singvekar* asked Baba :—Shall I pass my examination? Will my number appear in the list?

Baba.—Your number is 114. It will appear in the pass list.

His number was 114 and it appeared in the pass list.

N. A. Samant

366. Baba.—(to N. A. Samant) You take back this Rs. 5/-. Keep it carefully. It will be *stolen*.

Mr. N. A. Samant went for a meal leaving his coat outside the dinner hall and the note was stolen.

Tendulkar and Sapatnekar's Friend

367. Baba.—Tell him (Tendulkar) to throw aside all horoscope, predictions and consultations with astrologers. Let him go and sit up for his Examination quite at his ease. He will pass. [And he passed].

Baba (to Sepatnekar's friend):—However much you study, you will not pass (your Law examination) this year. However little you study in the next year, you will succeed. [The next year, he passed].

A Parsee Merchant's missing son

368. Baba.—Kaka, the boy is gone south. He is all right and cheerful and he will come back of himself.

Soon after the boy did return from Madras.

Insane Parsi boy's health

369. Baba.—(to an insane Parsi boy's father) Your boy will become all right.

The boy improved and was later able to do business.

Vakil's brother's insanity

370. Baba.—(to a Bombay High Court Vakil) Your brother will recover from his insanity.

[And he did]

Difference between Miracle And Prophecy

371. Baba.—(to N. G. C.) None cares to take from me what I am prepared to give abundantly. But they want from me what I am unable to give.

Baba once told N. G. C. about Chamatkars, something very interesting. It was about 1903—04. N. G. C.'s daughter Minathai, at delivery had been helped by Baba with Udhi sent through a gosavi. That child however died very young. She was also widowed at that very early age and had no other issue. This cast a gloom over all the family. N. G. C. and family went to Shirdi and sat before Baba glum in sullen silence. Usually

whenever he went, Baba would question him and he would talk and all would be cheerful. Now on this occasion there was a sad sullen beginning. This continued for some minutes. Then Baba broke the ice.

B.—Why are you so silent ?

N. G. C.—Baba, You know everything. While we are under your care, these calamities have befallen us ; bereaved of child, and son-in-law etc.

B.—If you care for child (or son-in-law) and come to me for that, you are mistaken. You need not come to me for these. These are not in my power. These (i.e., birth of child and death of relatives) are dependent on Poorva Karma. Even Parameswar, the great God who has created the world cannot alter these. Do you think he can tell the sun or the moon, "Rise some 2 yards farther away from your usual or appointed place". No, he cannot and will not do that. That would produce disorder, chaos.

N. G. C.—If that is so, how is it that you tell some one, "You will have a son" and he gets a son and you tell another "You will get appointment" and he gets an appointment. Are these not Chamatkars of yours ?

B.—No, Nana. I do not do any chamatkars. You have your astrologers. They work 2 or 4 days ahead and give out their predictions, some of which come true. I look further ahead. What I say happens. My art also is a sort of Astrology. But you people do not understand this. To you, my words look like chamatkars, because you do not know the future. So you regard events as proofs of my miracle working power

and you turn your reverence on to me. I, in my turn, turn your reverence on to God and see that you are really benefitted.

372. B.—(to Narayan Rao Motiram Jani of Nasik in October '18) Henceforth, you are not to be a servant. Do your own business.

Then N. started the Anandashram Hotel at Nasik and that was a great financial success.

373. B.—(to Nachne) (1) come to Bombay for service.
(2) do not trust mad men.

[(1) N. was transferred to a Suburb. (2) A mad man whom he considered harmless at pooja time, grasped his throat and attempted to murder him.]

374. B.—(to Sankar Rao and Nachne) Give me Rs. 15/- Dakshina.

Sankar Rao.—No money, Baba.

B.—Give me Rs. 30/- Dakshina.

S. R.—I have no money, Baba.

B.—Give Rs. 64/-.

Then Nachne.—We are poor people. We can't afford to pay such large sums.

B.—Then *collect* and give.

Sometime later (1916?) Baba fell ill. A big Sapta was performed for his restoration to health and subscriptions were raised for mass feeding. Then Sankar Rao and Nachne collected subscriptions and sent up the collection. It proved to be exactly Rs. 64/-.

H. S. Dixit's Boy

375. H. S. D. got a letter in 1913 that his son was unwell at Bandra, and he wanted Baba's permission, to go.

B.—Do not go, bring the boy here.

H. S. D. wrote for the boy, but the answer was that the examination was nearing and that Shirdi, lacking both medical and educational aid was not the best place for the boy.

B.—Never mind, do send for the boy.

The boy accordingly came and improved in his health, very rapidly. Then a letter came from Bandra that the date of the examination was 2-11-1913 and that the boy should be sent up.

B.—Do not send up the boy.

Again a letter came that the examination was postponed from 2-11-1913 to 6-11-'13 and that the boy should be sent up for 6-11-'13.

B.—Wait, let us see.

And the boy was not sent for 6-11-'13.

Again a letter came that the examination was postponed to 13-11-'13.

B.—Send him up for 13-11-'13.

The boy sat up and passed his examination.

Godavari Water for Jog

376. In November 1910 Babu Saheb Jog :—Baba, give me leave to go for Godavari bath for tomorrow. It is a holy day.

B.—Do not go.

Jog was dissatisfied, but stayed at Shirdi alone.

Next morning villagers rushed to Baba.

Villagers.—Baba, the Godavari water is coming into Shirdi in the newly cut channels (though the Government had not ordered the supply to be begun till 1912).

B.—See, how gracious is God ! Jog !

377. Bapu Saheb Jog's *Pithru Shraddha* was approaching.

Jog to Baba.—Give me leave to go and find out Brahmins of my sect from Kopergaon for the approaching *Shraddha*.

B.—You need not go.

Jog.—Am I to give up *Shraddha*, Baba ?

B.—There are yet four days more. We will see.

Two days later, Jog went to Baba.

Jog.—I want Brahmins of my sect. Let me go.

B.—They will come.

Jog.—How will they know of the *Shraddha* and come ? Will they be of my sect ?

B.—Yes.

On the day of the *Shraddha*, two Brahmins from Puntamba came to Baba and asked him “Can we get Brahmin food here ?”

B.—Go to Jog.

They went to Jog and Jog found that they were Brahmins of his sect, well-versed in Sastras, able and ready to perform his *Pithru Shraddha*.

Jog's Loans

378. Jog had lent Rs. 1,400/- to an Aurangabad man. When the limitation term was approaching, Jog :—Baba, give me leave to go to Aurangabad.

B.—The debtor himself will come here. Then ask him.

Jog, flaring up.—Am I to lose Rs. 2 to 3 thousands? I will not do your Pooja and Arati from tomorrow. Without money, how can I get on here?

B.—Where will your money go? Sit quiet at home. It will come.

Jog.—I cannot listen to you. Will he come of his own accord? Even when I went to him, he did not pay. Unless a suit is filed, he will not pay.

B.—Let it rest.

Jog gave up hopes of recovery of the amount. At last the debtor came, long after limitation time, and offered only Rs. 1,400/- the principal. Jog would not agree.

B.—Jog, take it and give him release.

Then Jog took it and placed it before Baba.

Baba took a part and gave the rest to Jog.

Narke's Appointment and Issue and Trusteeship

379. G. G. Narke's mother to Baba :—(in 1913) My son is being tossed to all sorts of places and he is without a permanent job. Settle him permanently, Baba.

B.—I will settle him at Poona.

Three years later, an offer of service in a Benares School or college came.

G. G. N.—Baba, shall I apply for this?

B.—What have we to do with Benares? We have to go to Poona and Satara.

In 1917 a vacancy in the Engineering College, Poona, was advertised.

G. G. N.—Shall I apply for this, Baba ?

B.—Yes.

Later, Baba.—Where is Narke gone ?

Devotees.—He has gone to Poona to try ~~for~~ the appointment.

B.—Allah will bless. Has he any children ?

Devotees.—Three or four were born, but they all died after a short life.

B.—Allah will bless.

G. G. N. got the appointment in 1918 and the children he had thereafter are all living now.

380. B.—(In 1913 to G. G. Narke) Your father-in-law, Buti, will build a temple and you will be in charge of it.

The temple was built (1916-18) and G. G. N. was in charge of it as trustee of the Sai Samasthan after 1918.

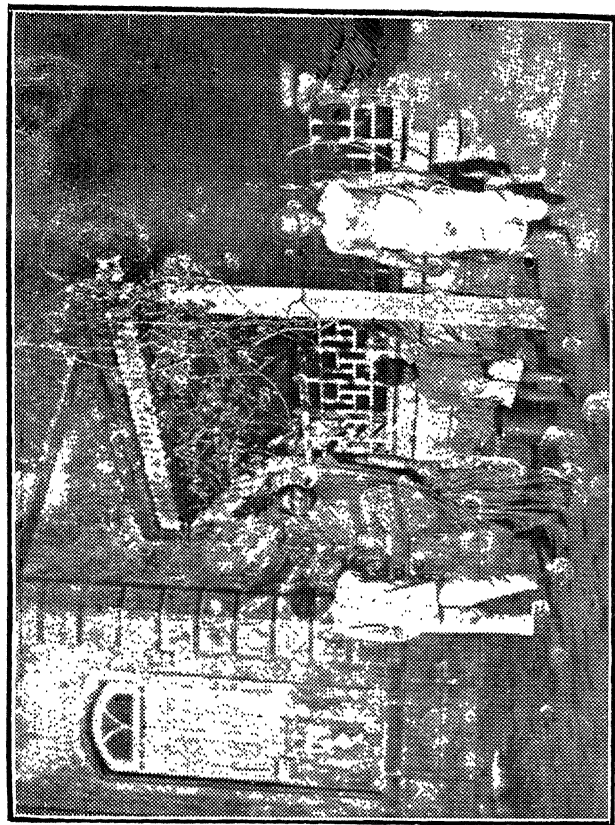
381. B.—(To Mrs. M. W. Pradhan) Your baby will have *fits*.

(It had fits two hours later).

Karnik of Kalyan

382. Baba addressed Mr. Karnik of Kalyan, at his first arrival at Shirdi :—Welcome, Sowcar (Banker or Money lender).

K. at that time was wretchedly poor. But many years later, he became a sowcar.



MRS. M. W. PRADHAN AND FAMILY



NANA SAHEB CHANDORKAR

Shama's Sister-in-law's Plague

383. Shama's brother's wife had bubonic plague fever and bubo in the groin. Shama's brother ran to Shama and asked for Udhi and Shama's presence at the patient's bedside.

Shama.— Baba, please give me Udhi and leave to go.

B.—Send the Udhi now, God is our master. The fever and bubo will subside of themselves. You may go there in the morning at sunrise and return. Do not go now.

The Udhi was applied. The patient improved and in the morning she was preparing coffee when Shama visited the place. Shama returning said, “Baba, what wonders you are working.”

B.—To God be the praise. I am but the slave of God.

Balawant G. Khaparde's Plague

384. When Shirdi had an epidemic of Plague in 1911, B. G. K. had fever and bubos. Baba showed the mother the bubos that he (Baba) drew from B. G. K. to save his life.

Baba (to G. S. K.) :—I have saved your son, Balawant. My orders are supreme.

Adam Dalali-Criminal Case

385. Adam Dalali.—Baba, a serious criminal case has been brought against me unjustly.

B.—Do not fear. Everything will come right.

Adam Dalali was discharged and taken as Prosecution witness.

H. M. Pense's Criminal Appeal

386. Nachne.—(to Baba) Haribhav M. Pense wants your help Baba, in the criminal appeal he has filed, as he is innocent.

B.—Tell him not to have any anxiety. He will be acquitted in the appeal.

[And he was acquitted]

Death sentence on a Brahmin

387. B.—In 4 days he will be acquitted.

[And he was]

Baba's Help to Students' Examinations

- | | |
|------------------------------------|---------------|
| (1) Tendulkar | } See No. 367 |
| (2) Saptnekar's | |
| (3) H. S. Dixit's son—See No. 375. | |

[And he passed it]

- (4) Medical Student.

388. In 1917 a medical student was getting ready for his examination. Appearing in his dream, Baba spoke thus.

B.—My stomach (or intestines) is paining. You are a doctor. Get me medicine.

Student.—I am yet a student and not a doctor.

B.—Go and get me medicine.

The student went in and Baba disappeared. And at the examination there was a question about Colic.

Baba Teaches Sanskrit

389. Baba repeated a Sanskrit sloka before Mukunda Lele Sashi (—thus),

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥

390. Baba to Nana Nimonkar.—Kaka, why don't you read Pothi ?

N. N.—I do not know Sanskrit.

B.—Never mind. Masudi Ayi will teach you Sanskrit and gradually you will learn. Begin.

N. N. began and advanced so rapidly that he was going on explaining Jnaneswari to H. S. Dixit and Jog, though they were Sanskrit scholars. Baba to N. N.—Why should we explain things to others ? That will make us puffed up with self-conceit ?

Baba's Recipes

391. B.—“Give curd rice to a black dog that will come to you at the temple”. [This was the recipe for Ague. That was done and the Ague was cured.]

392. B.—“Kaka Mahajani, eat groundnut and drink water”. Your anal sphincter is now tightly closed. [Recipe for Diarrhoea which stopped.]

393. B.—To Buty :—“Do not pass motions any more nor vomit”. [Buty's motions etc., stopped without any medicine.]

394. B.—“Let him (Buty) drink infusion of almond, walnut and pistachio in milk for his cholera”. [That drink cured Cholera.]

395. B.—“Apply heated aloe (சோற்றுக்கத்தாழை) over the affected part and the pain will subside”. [This cured a servant's lumbago.]

396. Baba prescribed Sira (sweetened Semolina Pudding) for R. R. Samant's children suffering from Diarrhoea and they were cured by Sira.

Baba and Karma

Dr. C. Pillai - Guinea worm

397. Doctor C. Pillai (suffering badly from severe guinea-worm) to H. S. D.—Kaka Saheb, this pain is excruciating. Death is preferable. It (the pain) is no doubt for repaying Poorva Karma; but go to Baba and ask him to stop the pain now and transfer the working of Poorvakarma to ten later births of mine.

H. S. D. went to Baba and conveyed this prayer.

B.—Tell him not to fear. Why want ten more births?. In ten days he can finish all that suffering. Saints exist to give devotees spiritual and temporal welfare; and Pillai wants death instead! Bring him here. Let him not get confused.

The Doctor was brought and Baba gave him his own pillow to lie upon and said:—Lean on this. Do not indulge in vain thoughts. Stretch your leg and be at ease. Without actual suffering, Karma cannot be got over. That is true. Karma is the cause of joy and sorrow. Therefore put up with whatever comes to you. Allah Malik. God is the all controller and protector. Think of him always. He will look after all. Surrender completely

to him. Think always on Him and you will see what He does.

Then N. G. C. put a bandage over the wound.

B.—Take it off, Nana is mad. That will kill you. Now a crow will come and peck at the wound. That will make you alright.

Another day, Abdul, in trying to get down, unknowingly put his foot over the wound of Dr. Pillai. The swelling was thus pressed, and the worms were squeezed out. Dr. Pillai first roared with pain. Later,

Pillai.—Will the crow come and peck me hereafter ?

B.—No, the crow (Abdul) has come. The worms have been thrown out. Go and rest in the Wada.

By applying Udhi and taking in Udhi, without other treatment or medicine, the guinea-worm was cured in ten days.

II. OVERCOMING OF KARMA FOR SARANAGATA.

Bhimaji Patel.

398. At Junner in Poona district was one Bhimaji Patel. He had contracted Tuberculosis with continuous fever, ejecting bloody sputum and had gastric trouble also. All remedies he tried were in vain. All poojas were in vain. N. G. Chandorkar sent him to Sainath. Bhimaji came ; and to alight from his tonga, four men had to support him. Shama conducted him to Baba.

B.—Shama, in bringing this thief to me, what a load of responsibility you are placing on my shoulders !

Then Bhimaji (placing his head upon Baba's feet):—
 Helper (दीनबंधो) of the helpless. I am helpless. Pray,
 show thy pity and grace unto me.

Baba changed his tone and spoke to him with a smiling face.

B.—*Stay, cast off anxiety. The wise avoid anxiety.*
 Your sufferings for your past karma have come to an end,
 as soon as you put your feet on Shirdi. Persons in great
 trouble, sunk in their misery, *rise to joy and happiness as*
soon as they climb the steps of this mosque. That Fakir
 (God) is very kind and will eradicate your disease. He
 will show his love. He is kind to all. Go and stay at
 Bhima Bai's house.

Accordingly Bhimaji stayed in B's house, using Baba's
 Udhi only. On the first day Baba himself applied the Udhi
 to his forehead and placed his palm on his head.

B.—Bhimaji, walk to your quarters.

Patel was at once able to walk up to his carriage, without being supported by any. Baba did not give him any medicine, but gave him something better and more effectual. Bhimaji had two dreams. In the first he had become a boy. His teacher in teaching him a lesson, birched him vigorously and the man roared with pain in his sleep. In the next dream, Bhimaji found that someone had got upon his breast and rolled over it a heavy stone roller (குழலிக்கல்) and he felt the pangs of death. Then he awoke. With these dreams, his disease had fled. He slowly walked up to the Masjid and bowed to Baba. After a month's more stay with Baba, he went home, hale and hearty.

Baba Granting issue when Prarabdha was against.

399. One Scindhe of Harda had seven daughters, but no sons. In 1903, he went to Gangapur and prayed for a son to Datta and said that if he got a son in 12 months, he would bring the child to Gangapur for Darshan. He got a son in 12 months; but did not take the child to Gangapur. In November 1911, he came to Baba at Shirdi.

B.—What! Have you got puffed up? Where was there any male progeny in your destiny? (नशीब्). I tore this body (pointing to Sai's body) and gave you one.

In the case of Damodar Rasane also, Baba overcame astrological obstacles for issue.

Compare Baba's methods with mantric methods.

Cf :—Srimad Bhagavat VI (19) 25 & 26, where Kashyapa taught the Pumsavana vratham.

(25) स्त्री त्वेतदास्थाय लभते सौभगं ।
श्रियं प्रजां जीवपतिं यशो गृहम् ॥

(26) कन्याच विदते समग्रलक्षणं
वरं त्ववीरा हतकिल्बषा गतिम् ।
मृतप्रजा जीवसुता धनेश्वरी
सुदुर्मगा सुभगा रूपमग्रयम् ॥

Baba's Cure without Medicines

400. B.—(to Mahlsapathy, whose wife was unwell in a distant village). Your wife has a tumour in the neck, causing intense suffering. I shall cure it. No other will cure it.

Mahlsapathy was not aware of the tumour or illness ; but subsequently got a letter that his wife had a tumour. And it was cured.

H. S. D's Brother

401. H. S. D's brother was unwell at Nagpur and a letter intimating that fact came to H. S. D. at Shirdi, when he was before Baba.

H. S. D.—I am of no service at all, Baba (to my brother) [Meaning that he could not help his brother any way.]

B.—I am of much service.

The force of Baba's words was understood by H. S. D. much later. At the time of his talk with Baba, someone had come to his brother at Nagpur and used the very same words, "I am of much service", and cured H. S. D's brother !

Baba's forcing thought upon or Control of Minds

I. G. S. K's Prosecution

402. "The Governor came with a lance to attack Dada Saheb : but I finally conciliated him."

[Just then G. S. Khaparde was in danger of prosecution at the hands of Govt. as a prominent "extremist"—Lokamanya having been sent to jail just then. G. S. K. assured by Baba's words "Why should any fear when I am here?" stayed 6 months with Baba. There was no prosecution launched against G. S. K.]

403. B.—to B. V. Dev : “This is a contest about Rs. 25/-. I said often ‘Give the Rs. 25/-. But he does not listen. He will give it in 2 or 4 months’ ”.

[B. V. Dev's promotion to a higher grade and increase in pay by Rs. 25/- was being withheld by his superiors at that time. He got both after 2 or 4 months.]

II. Criminal Appeal of B's servant

404. Baba's servant Raghu and five others were convicted of outraging the modesty of a Marwadi woman and sentenced to six months imprisonment. Raghu cried in goal. Baba in dream assured him he would be released the next day. Before that, the case papers were seen by leading lawyers who thought that success in appeal was hopeless.

Tatya Patel.—Baba, these are papers for the appeal.

B.—Take them to Bhav (i.e., Rao Bahadur S. B. Dhumal, Pleader of Nasik).

The papers were so taken. S. B. D. took the judgement and an appeal memo to the District Magistrate's bungalow, at Ahmednagar.

Dt. Magistrate :—What have you come for ?

S. B. D.—For filing a criminal appeal on behalf of Raghu, a servant of Sai Baba and five others.

Dt. Magistrate :—What are the facts ?

S. B. D. stated the facts briefly.

Dt. Magistrate.—It looks like a strong case. What ! Six eye-witnesses !! What do you think ?

S. B. D.—Why six ! In a faction-ridden village like Shirdi you can get 60 eye-witnesses !

Dt. Magistrate.—Do you think so ?

S. B. D.—Think ! Why, I am more than sure of it.

Dt. Magistrate.—Alright. I acquit all your clients. Give me the appeal memo.

The Dt. Magistrate without reading the judgement or other papers, without sending for the records or other papers or issuing notice, wrote out the facts and positions, relied upon the appellants and acquitted them.

Dt. Magistrate.—Is your Sai Baba, a Hindu or a Moslem ?

S. B. D.—Neither. He is above both.

Dt. Magistrate.—What does he teach ?

S. B. D.—To learn that, you must go to him yourself.

While the appellants were going from Ahmednagar to Shirdi that same day,

B.—(to some villagers) Come here. You will see a *Chamatkar* i.e., a wonder.

Shortly thereafter, S.B.D. and the appellants finally acquitted in the above remarkable way, came to Shirdi. That was the *Chamatkar*.

Baba's words and the Dt. Magistrate's words showed that Baba had gripped the Magistrate's mind to mete out summary justice without heeding for the usual forms of procedure.

Baba controls others' minds and removes obstacles**III. Dev. Mamlatdar**

405. B. V. Dev, B.A., mamlatdar, wanted to read 'Jnaneswari' as Pothi. But whenever he tried to start it, obstacles invariably turned up. So he resolved not to read it again till Sai Baba himself should order him to read it. So he went to Shirdi and gave Baba 'Jnaneswari' with one rupee so that the book may be returned to him for study.

B.—Why one rupee ? Bring Rs. 20/-

Dev. brought and gave Rs. 20 ; but still Baba said nothing about Pothi. That night Dev. was trying to talk to Balakram Manker, who was deriving much spiritual benefit from Baba and asked him to narrate his experiences with Baba, showing how he got into His grace. Balakram put off the narration till the next evening. Next day, Baba:—"Give me Rs. 20". Dev. paid it and went back and was talking to Balakram. Balakram was just beginning his narration. Just then Baba sent for Dev and Dev went.

B.—What were you talking ? With whom ? and Where ?

B. V. Dev.—At Dixit wada, I was talking with Balakram about your greatness and fame.

B.—Fetch Rs. 25/-.

Dev fetched and paid Rs. 25 to Baba.

B.—Sit here at the mosque.

Baba then suddenly grew angry and said :—Why are you stealing my rag? Is it your way to steal and that, despite your grey hairs? I will kill you with a hatchet.

Dev was bewildered and did not know what the rag was and what the anger would lead to. After ten minutes of such fiery anger, Dev was sent back. Half an hour later, Baba sent for Dev and all others to come to the Masjid. Then Baba addressing Dev :—“ Tambye Bhav, have I wounded you by talking of the rag? If there is a theft, it has to be mentioned. There is no other go. Be it so. God will look to everything”. Then he asked Dev for Rs. 12/- dakshina which Dev procured and paid.

B.—(to Dev) What are you doing?

Dev.—Nothing.

B.—Go on reading Pothi daily in the morning at the Wada. When I wished to give you a nice laced shawl in its entirety, why do you go and steal a tatter?

Dev then began reading Jnaneswari as Pothi and thereafter there were no more obstacles. This was a grand personal experience of Baba's controlling powers and there was no necessity for him thereafter to enquire about the experience of others. Dev realised that such personal experiences formed a full lace-shawl given by Baba and picking up second-hand information from others of their experiences of Baba amounted to stealing rags of Baba.

Though Dev succeeded in reading Jnaneswari without obstacle he had made no progress in understanding its meaning. Baba then appeared in his dream and asked, “Do you understand the meaning of what you read?

Dev (with tears):—No. How can I understand unless you grant it by your grace ?

B.—You are reading too hastily. Sit by my side and read.

Dev.—What shall I read ?

B.—Adyatma.

Then Dev went in and brought Adyatma Ramayana. Then the dream ended and Dev woke up.

*ANTARJNAN (RITAMBHARA PRAJNA)

(i) Baba's avowal

406. Baba at the close of the noon Arati one day declared (a fact well known to staunch devotees in their everyday experience) :—

Be wherever you may,
Do whatever you may,
Remember this always,
I ever know whate'er you do or say.

* Ubiquity : Anterjnan (Omniscience) *

Atharva Veda :—

If two persons sit together and scheme, King Varuna is there as a third and knows it.

He that would flee beyond Heaven

Far away could not flee from King Varuna.

King Varuna sees through all that is between heaven and earth and all that is beyond. He has counted the winks of men's eyes.

Atharva Veda IV. 16—2, 4, 5,

Varuna is immanent in a drop

(2) **Baba gave constant proof of his all-knowing nature to H. S. D.**

407. In 1917 after Dusserah, Kaka Mahajani's master's (i.e., Takersay Sait's) son told K. M. at Bombay, that Sait wanted him (K. M.) to go to Sai Baba and learn Baba's orders about Sait's health. K. M. suggested that H. S. Dixit being at that time at Shirdi might be written to. But the Sait's son insisted that K. M. should go personally and at once get Baba's order, as that alone would satisfy the Sait. Thereupon, K. M. started for Shirdi. This was about 5 P. M. At that time, Baba told H. S. D. at Shirdi, "What discussions and deliberations go on there!" When K. M. arrived the next day and talked about the matter to Baba, Baba told H. S. Dixit, "It is this matter I told you of yesterday."

Then K. M. and H. S. Dixit compared notes and found how Baba saw everything and knew everything at the same time at places hundreds of miles apart.

(3) **Baba on Gajanan's Passing away**

408. When *Gajanan* Maharaj passed away at Shegaon, Baba said at Shirdi :—My Gajanan is gone.

Some Shirdi people at once wrote to Shegaon to inquire about Gajanan Maharaj and the reply came that he passed away on the day when Baba spoke of his death.

(4) **Das Ganu's Sub-Inspectorship**

409. Baba to *Das Ganu* (then a Constable) :—Ganu, you had better resign your police service.

D. G.—I will do so after becoming a Sub-Inspector (Fouzdar) and retaining the place for one year.

B.—But you are not going to get it.

Ganu went without permission of his superiors to Nizam's states and when he was about to cross the river Godavari, to get back to his station, he found a number of envious constables watching to note his return and report against him. Then he took up a palmful of Godavari water in hand and swore that if he escaped punishment at that time, he would give up service. He turned back to the native State and found a robber gang dividing their booty. Arresting them and seizing the property he returned to his station and pleading the seizure as the excuse for leaving the station, not only escaped punishment but also got good grounds for promotion. So he did not resign. As he rode past Shirdi, hoping to avoid Baba, Baba was on the road.

B.—Ganu, who is it that took the vow with a palmful of Godavari water in hand ?

D. G. What harm is there ? I am really going to resign after all.

B.—Wait, you will not listen to me while things are thus (smooth-running).

Sometime later he got into trouble. A fine which was collected while he was in charge of the station and paid at the station was not sent up to Government ; and his conviction and imprisonment seemed to be imminent. He vowed again he would leave the service if he escaped. He escaped and left service.

(5) Thembe Swami's Cocoanut

410. When *D. G.* was touring, one Thembe Swami gave him cocoanut to be presented to Sri Sai Baba ; but on the way his companions ate up the cocoanut. *D. G.* arrived at Shirdi, and went to Baba without the cocoanut. Baba accosted him with the words, " Here is a thief. Where is the cocoanut given for me by my brother ? "

(6) Kaka Maharaj's passing away

411. *Kaka Maharaj* of Dopeshwar gave leave to *H. G. Joshi*, a pleader of Thana and another to go to Sai Baba for paying their respects. But they waited a while and Kaka Maharaj passed away. When they arrived at the Shirdi mosque, Baba was in a towering passion, apparently ungovernable. But Baba saw them and said :—" Bring those two persons, here into the mosque."

When they came in, Baba was calm and cool.

B.—You have killed that old man and come here ?

This was a reference to Kaka Maharaj's death.

(7) Gadgil's first visit—Coming from Bhimasankar

412. Chidambar Keshav Gadgil was told by a Sadhu living at Bhima Sankar temple at Poona to go and see 'the Saint at Shirdi'.

Gadgil came to Shirdi for the first time. Gadgil to Schoolmaster Shama :—Is there a saint here ?

Shama.—There is none. You see that mad muslim fakir seated in the mosque. That is the only man we have here.

Anyhow Gadgil and his friends walked the few steps to the mosque.

B.—(showering a lot of foul abuse) Don't get up the mosque, I am a moslem. Go and fall at the foot of the Sadhu at Bhima Sankar Temple.

Gadgil discovered at once the Antarjnan of Baba and became his staunch devotee.

(8) Gadgil's Presents

413. L. G. Munge accompanied Chidambar Keshav *Gadgil*, Mamlatar of Sinnere and his friend Vaman Rao on their trip to Baba. On the way, on the night before going to Shirdi, Gadgil set apart some dates, one rupee and a packet of Udh Battis (scented sticks) to be given to Baba. As soon as they reached the Mosque,

B.—(to Gadgil) Give me *my* dates, *my* Udhubhatti packet and *my* one rupee.

(9) Gadgil's worship of Baba as Ganapathi

414. C. K. Gadgil was worshipping Sai Baba, regarding him in his mind as Ganapathi.

B.—This cunning man spies a rat under me.

(10) R. S. Dev's ideas and Upadesh.

415. When R. S. Dev intending to go to Akkalkote called on the way at Shirdi, Baba said :—"I must go to Akkalkote," (thereby expressing the visitor's predominating idea.)

Again, when R. S. Dev having his own Sampradaya Guru at Ratnagiri asked Baba, "Give me upadesh and be my guru",

B.—There is no need for a guru. It (the upadesh) is all within you. Try to listen within and follow the direction you get. We must look at ourself i.e., the monitor, the Guru.

Baba was echoing back the ideas already in R. S. Dev's mind, in these words.

(11) Dr. Mulky's Mistakes.

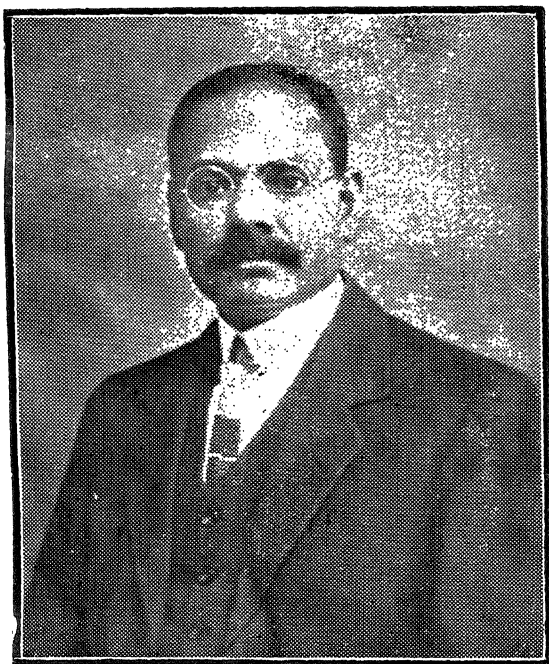
416. Dr. D. M. Mulky recovered from serious illness after vowing to Baba to go to Shirdi, but failed to do so. Once going as far as Manmad for that purpose, Dr. M. met the Railway booking clerk who talked against Sai Baba and said he was an immoral and dangerous man. Dr. Mulky ran back to Bombay and later his sister-in-law induced him to visit Baba.

Baba gave out details of the vow, the incidents at the Manamad Railway station etc. and Dr. Mulky felt fully ashamed of believing the booking clerk.

Dr. Mulky.—Baba, give me leave to go to my place.

B.—Yes, go, read Jnaneswari and you will find an order on your table that you are transferred to Bijapur on promotion.

Doctor went back and found the order on the table exactly as stated by Baba.



PROF. G. G. NARKE



S. B. NACHNE

G. G. Narke.

(12) **Baba is Mad**, (13) **Begging bowl**, (14) **Kupni gift**.

417. At Baba's Arati G. G. Narke found him in a rage without any apparent cause and wondered if Baba was mad. This was a passing thought. Later in the evening when G. G. N. massaged Baba's feet, Baba to G. G. N :—
 "I am not mad."

418, One day G. G. N. thought that Baba should give him the opportunity to serve him, by going out at noon to beg food as his proxy in the village at the four customary places, as Vaman Rao patel B.A., L.L.B., was then doing.

Some devotee.—Baba, should not Vaman Rao be sent for Biksha ?

B.—(pointing to G. G. N.) Let this man go and beg food for me.

G. G. N. had that privelege for four months.

419. G. G. N. found Baba distributing Kupnis (gowns), and thought (from a distance) that Baba should give him a Kupni.

B.—(not giving him one). Do not blame me for not giving you one. That Fakir (God) has not permitted me.

[N.B.—Kupni denotes asceticism. G.G.N. was not to be an ascetic but a Grihasta, i.e., a family man.]

(15) S. B. Nachne-Leave

420. S. B. Nachne, when going to visit Baba for the first time, alighted at Kopergaon station. The S. M. there told him "Baba is a mere hypnotist. He is deceiving people

like so many jugglers all over the country." This unsettled Nachne's mind.

Baba :as soon as he saw Nachne :—What, have you come away without taking leave from the mamlatdar ?

N.—Yes.

B.—Do not behave like this.

Nachne wondered how Baba knew he was a mamalt-dar's clerk, who had come away without permission and was glad to note Baba's kindness in giving the advice. The Antarjnan and kindness of Baba thus shown freed him from the doubts created by the S.M. Baba evidently used his Antarjnan and manifested his kindness for that very purpose.

(16) S. B. Nachne and 2 annas

421. S. B. Nachne was commissioned by a devotee to deliver to Baba annas two, a cocoanut etc. Nachne delivered only the articles, but not the money, as he forgot all about it.

S. B. N.—Baba, give me leave to go.

B.—Yes, you may go via Chitale. But why do you withhold a poor Brahmin's two annas ?

Thus reminded, S.B.N. performed his duty and paid 2 annas to Baba.

Baba.—When you undertake anything, carry it out thoroughly, or do not undertake it.

(17) Date's oranges

422. Nachne went once with Date ; and Date had kept some oranges in their cart, at their lodgings, for Date's

Palaharam faral and brought only the remaining oranges to Baba and presented them. The oranges were distributed to persons present. A Marwadi girl asked Baba for more.

Baba to Date :—Go and bring the oranges.

(18) Rajaballi Mohammad : Bark

423. (*Rajaballi Mohammed* went to Nasik for receiving tanning barks from a contractor at Nasik, found the barks not ready, and came to Shirdi. He wanted to go back.

B.—That man is not yet ready to deliver your goods.

Rajaballi Mohamed stayed 2 or 3 days and then went to Nasik and found Baba's statement true.

(19) Megha's Caste Pride

424. Megha was an illiterate Brahmin sent by H.V. Sathe to go to Shirdi. On the way he was told that Baba was a moslem and so he had a strong aversion to Baba. But H. V. Sathe prevailed upon him to go. As soon as Megha went to Baba,

B.—Kick out that rascal. You are a high caste Brahmin and you will lose your caste by bowing to me. Get away. Do not come here. Why does that fool of a Saheb (H. V. S.) send this idiot to me? Megha then went away from Shirdi, stayed one year and a half at Triambak, had stomach and other pains, got faith in Baba, came to Baba and became his pujari in 1910. In 1912 when he passed away, Baba passed his hand over his corpse and said: "This is a true devotee of mine". Megha regarded Baba as an avatar of Siva.

(20) N. Londa's Caste Pride

425. Narahari Londa of Nivas went with some others to Baba's mosque to take darshan. On the way, he alone was oppressed by the doubt how he, a Brahmin could bow to Baba, a moslem. The others bowed and paid Dakshina and were well received by Baba.

When Londa was making up his mind to go near Baba, Baba darted a fierce glance as much as to say, "You dare not come near. Mind, if you do". Again and again, he thought of going near but with the same result. Then he went over from the mosque, to the Khandoba temple, where Baba's Brahmin devotee Upasani Maharaj was living, where also he was repulsed. U. M. sat with legs outstretched, but when N. L. repeatedly tried to take darshan, he shifted his leg and prevented darshan, saying, "You are Brahmin. You can not take darshan of Sai Baba!! What business have you with me here?"

(21) Hari Kanoba's Sandals

426. Hari Kanoba started from Bombay with friends for Shirdi to test Sai Baba. He wore a lace turban on his head and sandals on his feet. Going to Baba, he left the sandals out and took darshan. When he came out, his sandals had disappeared and could not be discovered even after search. Then he went away to his lodgings.

Baba, picking up the sandals, called a Mahratta boy and said :—Boy, perch these sandals on the top of a stick and go out crying, "Harika Beta, Jarika Peta". If anyone claims the sandals, ask him if his name is Harika

Beta and also if he has a lace turban and, if he has, give the sandals to him. When the boy came near H. K's lodgings, he claimed the sandals, saying that his name was Hari's son and showing his lace turban. Kanoba was his father's name. It means Hari and Hari Kanoba being his name, Baba's Harika Beta resembled it very much and he wondered how Baba discovered his name and sent the shoes.

(22) Soma Deva Swami : Baba's Standards

In 1911 Somadeva Swami came to Shirdi to see Baba. But when he saw two giant standards floating over the masjid he said to himself " This proudly floating a flag is inconsistent with a sadhu's humility " and told his companions that he would not like to go to Baba ; but finally he was persuaded to go and see Baba. When he went and saw Baba from the Mantap, he gazed at Baba's eyes and was entranced. Tears suffused his eyes and choked his throat and he was quivering with joy. But as he approached Baba, Baba was furious and thundered out abuse.

B.—Get back to your house. Beware of entering in to my mosque again. Why take darshan of one who floats a flag or a standard ? Is that the sign of a Sadhu ? You should not remain here one minute.

Somadeva Swami wondered at Baba's perfect Antarjnan.

(23) Gurjar and 1 Rupee

427. One Dhundiraj V. Gurjar alias Babu saheb was going to Shirdi and Mrs. Kanitkar delivered one rupee to him to be paid to Baba. At Shirdi he stayed for two or three days. Baba asked him for dakshina each day. On the last day,

B.—These three days I have been noting with amusement that you are each time giving your own dakshina, hiding in your pocket the rupee delivered to you by the lady. Will you give it?

Then Gurjar, thus reminded, gave the rupee.

(24) Manker-not delivering Mrs. T's Peda

(25) Lizard's tick

428. A lizard tic-ticked at Baba's mosque.

Some one :—What is the meaning of the lizard's tick?

B.—She is rejoicing that her sister is coming from Aurangabad.

Presently some one came on horseback from Aurangabad and threw out the contents of his pouch of gram. A lizard fell therefrom. That lizard ran into the mosque and was soon playing with the lizard already there.

(26) Cholkar's Tea with sugar

429. One Cholkar, had by Baba's grace obtained success in an examination and employment and had to fulfil his vow of going to Shirdi. But as his pay was poor, he saved money for the trip by avoiding the use of sugar in his tea. Then he came to Shirdi, where Bapu Saheb Jog was his host. Before he narrated the above facts,

Baba (to Jog) :—Give him (C) plenty of *sugar* in his tea.

(27) Pandari Vakil

Insincerity and Scandalising exposed

430. A Pleader from Pandharpur known to H. S. Dixit came to Shirdi, went with others to Baba, prostrated and paid dakshina.

B.—What humbugs people are ! They fall at one's foot, pay dakshina and yet abuse one in their hearts.

The pleader confessed later to H. S. Dixit that Baba referred to what he had done at the Bar room of Pandharpur where he joined other pleaders in scandalising their munsiff or subjudge, (Noolkar ?) " who despite his education went to Baba an illiterate fakir, for overcoming his eye troubles, diabetes etc."

(28) V. H. Takur's Buffalo ride

431. V. H. Takur B. A., a clerk in the Survey Department got a copy of Nichaldas' Vicharasagara from a saint, Kanadi Appa, who told him that in his later travel in the north, a saint with realisation, would teach him. On his way to some places, he had to ride on a buffalo in going up a hill and that galled him in his seat. When he came to Baba, Baba of his own initiative said :—

You have been told by that saint that you will get teaching. But the spiritual path is rough. As in your buffalo ride there, here also you must undergo much suffering.

(29) Modak's Friend

Resiling from intended Gift

432. V. L. Modak went with a friend to Shirdi. Each intended to give Rs. 2/- to Baba as dakshina and set it apart in his pocket.

Baba to V. L. M :—Will you give me dakshina ?

V. L. M :—Yes.

And he paid Rs. 2/-.

Baba to V. L. M's friend:—Will you give me dakshina ?

The friend :—Yes.

And he paid Re. 1/-.

B.—What liars some people are ! They set apart Rs. 2/- in their pockets to be paid to the fakir. Why then pay only Re. 1/- now ? If money is required for travelling expenses, is there not plenty of money in the other pocket ?

(30) N. R. S's relationship

433. N. R. Sahasrabudde treated a lady for incipient lunacy at Shirdi and cured her by Baba's Udhi and grace. This was mentioned to Baba as a matter to N. R. S's credit.

Baba.—Whom has he helped ? It is his own daughter-in-law.

N. R. S. was not aware of the relationship ; but when he enquired, he found out that the lady was the wife of his Sagotra Kinsman.

(31) Jayakar's doubts cleared.

434. Jayakar sat by Baba one day at the mosque and Satyanarayana Pothi (Puran) was being read at the mantap, which is three feet lower in level than the floor of the mosque. Jayakar's mind was much upset in trying to solve the conflicting merits and demerits of his stay near Baba at the mosque.

(1) It is always good and meritorious to be near Baba.

(2) But listening to Satyanarayana Pothi was a special attraction to him and

(3) Moreover, remaining on a higher level when Satyanarayana Pothi was read at a lower level was not proper.

When his mind was torn and undecided about these issues, Baba read his mind and said :—Go and attend Pothi. This settled his course.

Dakshina etc. to give effect to-intention or to duty.

(32) Dixit's dakshina of Rs. 25/-

435. H. S. Dixit intending to give Baba Rs. 25/- and a garland, went to Baba and gave the garland first.

B.—This garland calls for Rs. 25/-.

Then H. S. D. gave the Rs. 25/- Dakshina.

(33) Dixit's Betel

436. H. S. Dixit one day in doing pooja of Baba's picture failed to offer Tambool i. e., betel and nut. When he went to Baba,

B.—Kaka, give me betel and nut.

(34) Khaparde's Dakshina

437. G. S. Khaparde's son dreamt that Baba came to his house and had his meal. Next day he went to Baba, to verify if really Baba came to his house. Baba anticipated his question.

B.—Last night you fed me, but gave no Dakshina. Now give me dakshina.

(35) Uddavesa's loss of money and thirst

438. Uddavesa Bua, of Dahanu, starting with a party of friends went on board a steamer to go to Dwaraka.

When on the boat, his entire money and the tickets of all fell into the sea. At Dwaraka, having no money, he wrote a letter to Sai Baba at Shirdi wanting money and mentioned the above facts. That very night before his letter could reach Shirdi a rich man at Dahanu had a dream in which he was told "Your father's money has dropped into the sea. Send him money". That man accordingly sent Rs. 50/- to U. B. at Dwaraka. Then Uddhavesa Bua continued his pilgrimage. One day he climbed up a hill and when half way up felt scorching thirst which was allayed after sometime by a fakir giving him water. When U. B. returned to Shirdi, Syama went up and reported his arrival to Baba, before U. B. reached the mosque.

Baba at once :—I have seen him. Baba then quoted two lines of verse.

"How money fell into the sea and how God gave him money and water to drink".

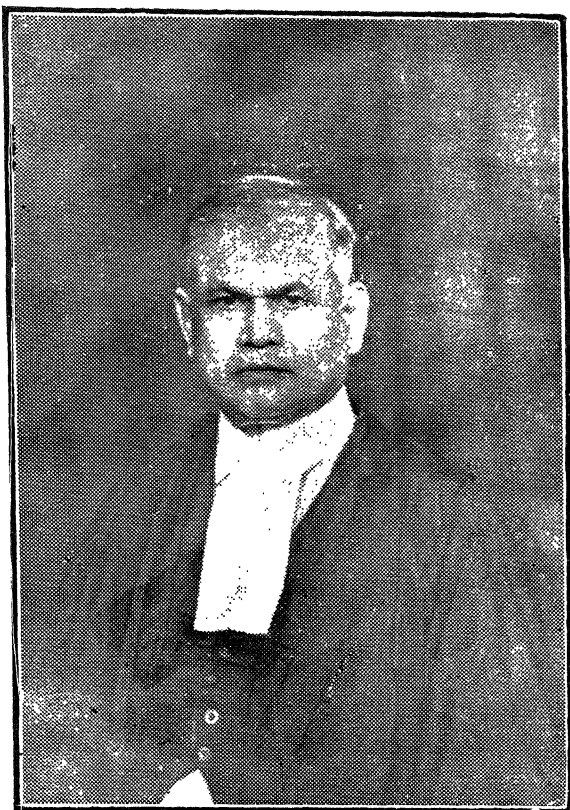
(36) V. S. Mulherkar—Pucca Devotee

439. V. S. Mulherkar, head clerk at Bandra was travelling to Shirdi along with N. G. C. and on the way, at Kopergaon, he told someone that N. G. C. was a *Pucca* (ripe) Bhakta. On arrival at Shirdi, Baba repeated the phrase and asked him.

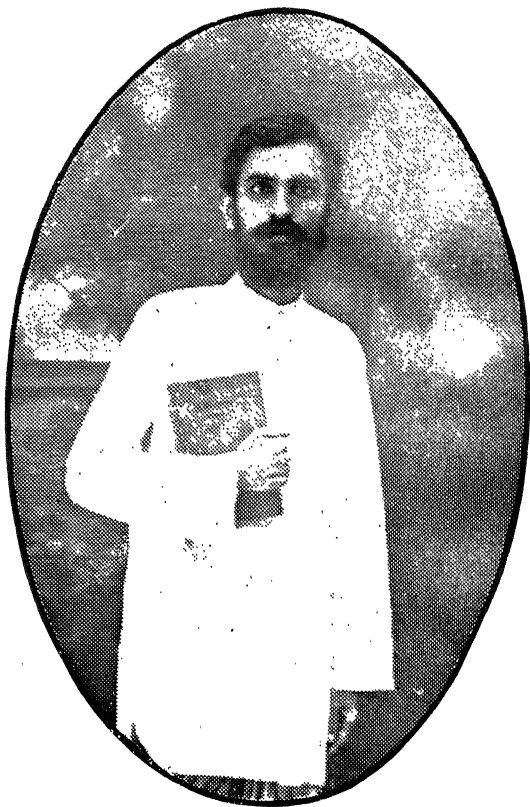
"Is Nana a *Pucca* Bhaktha and you a *Kutchha* (i. e. unripe)".

(37) Special Peda and Mrs. Mulherkar's life

440. Mulherkar bought special peda at Pandharpur and brought it to Shirdi and gave it to Baba.



RAO BAHADUR M. W. PRADHAN



D. D. RASANE (*i.e.* DAULAT SHAH)

Baba, without being told about these facts said :—
This peda is from Pandharpur and it has been specially brought for me.

Baba gave a full description of the daily life of M's wife.

(38) D. D. Rasane—Money still left in Pocket.

441. D. D. Rasane, and his cousin had paid dakshina several times. They had Rs. 25/- left and had written for more money.

B.—Give me dakshina.

D. D. R. and Cousin :—No money left, Baba.

B.—Why talk humbug. You have Rs. 25/- left still with you and the money you have written for will arrive presently.

cf. R. B. P.

(39) Babu Rao Boravke and the forgotten rupee

442. Babu Rao Boravke when young was without money and was going to Shirdi. On the way, he went to his uncle, who told him not to go with (रिक्तहस्त) i. e., empty hands to a saint and gave him Re. 1/- to give Baba.

Boravke arrived at Shirdi.

B.—Give me Dakshina, Re. 1/-

Boravke.—(forgetting the newly acquired rupee) I have nothing.

B.—See Re. 1/- is in your pocket. You must give Re. 1/- to a fakir.

Boravke felt in his pocket, found the rupee and gave it.

(40) Device Exposed of Printer, N.V.

443. Kolambo's friend N. V., a Bombay printer knew that Baba would ask for Dakshina, and in order that he may conscientiously deny having money, left his money with Kolambo.

Baba (to N. V.) :—Give Rs. 2/- Dakshina. Take it from that man (pointing to Kolambo) and give it.

N. V. found that Baba's all seeing eye could not be hood winked.

(41) Mr. T.—One must correct himself after discovering a mistake

444. Mr. T. when starting from home was asked by his wife for money. He believed that he had none in his pocket, said so and came down. Then he discovered a rupee in his pocket, but did not go up to give it. He went away to office.

Weeks later, Mrs. T. and Mr. T. went to Baba.

Baba (addressing Mrs. T.).—Mother, nowadays, how deceitful people are! He has a rupee in his pocket and yet said no.

(Mr. T. then only confessed his mistake to his wife.)

(42) Lala Lachmichand

445. Lala Lachmichand, one night in 1910 saw in his dream a bearded old man (surrounded by his devotees), a figure unknown to him. Later on he found that old Man's picture with Das Ganu Maharaj and learnt that it was Sai Baba of Shirdi. He resolved to go to Shirdi and borrowed

Rs. 15/- for the expense. On the way L. L. questioned people about Sai Baba, to learn more about him. When he reached Shirdi and came before Baba, the latter without any intimation of the above facts spoke out at once.

B.—Rascal, he goes on questioning others. Why question others? Regarding what one sees with one's own eyes, why ask others? One must decide for oneself whether what he has seen in his dream is true or not. He borrows from a Marwadi. What was the urgency for the darsan? Is the heart's desire now satisfied?

(43) L.L's Sanza—Baba's Consideration for hunger

446. L. L. went to wada and came before Baba expecting Sanza i.e., Semolina pudding and in a hungry state.

Jog.—Baba, what Naivedya shall I prepare?

B.—Prepare Sanza. If one is hungry, that is good (again). Now Sanza is ready, hurry up Arati worship.

(44) Rich Man's adopted boy

447. A rich man's adopted boy was brought by him to Shirdi with great difficulty and sat with his adoptive father before Baba. Then that boy thought within himself that he would decamp from the place without telling his adopted father.

Baba, at once, spoke :—No one should leave Shirdi today without leave from me.

The boy found that he was found out and confessed his *idea of decamping*.

(45) Police officer's 50 Rs. and Need for it

448. Baba to Police officer :—Give me dakshina.

P.O.—I have none.

B.—See, in your pocket is a 50 Re. note.

P. O.—Here, take it.

B.—No. Keep it, you will soon have need for it.

P. O. went back and was in trouble very soon and had need for the 50 Re. note.

Baba and Black Magic

449. (1) Theosophical Lady :—(thinks whether Baba's extraordinary powers * are cases of black magic).

Sai Baba.—Black ! This is a Brahmin, a pure Brahmin, a white Brahmin. He will lead thousands on to the Subhra Marga i. e. white or Pure path (to God). No (Black) Kala Yavana can put his foot here.

450. (2) Baba to Kusa Bhav :—Stop all your magical feats, and then come here.

* Baba's Powers were not acquired one after another by dint of repeating mantras and going through rites intended for such acquisition. His powers were part of his nature, as developed by the Guru's grace, after a course of prolonged and intense love and devotion to the Guru God. c. f. Srimad Bhagavata. V (5) 35, where the saint Rishabha in proceeding with his blissful God-realisation, i.e., realisation of Vasudeva, as God external to himself and as his self, developed, *siddhis* such as (1) *Duragrahana*-seeing things happening at any distance, (2) *Antardhana*-sudden appearance and disappearance, (3) *Manojava*-quick flash of thought, achieving all feats of intellect or reason-intuition intensified, (4) *Parakayapravesa*-entering other bodies living or dead and (5) *Vaihayasa*-travelling with a physical body through air, despite obstructions like walls etc.

451. (3) Baba to a victim of Black Magic :—God will bless.

A man of Parwani was the victim of Black Magic. Food looked like hair, and smelt like dung. His articles caught fire spontaneously. He tried poojas and professional mantrics in vain. He came to Shirdi. Baba blessed him. The Black Magic was destroyed.

452. (4) *Evil Spirits* were removed by Baba or in his presence.

(a) *Hansraj* was said to be afflicted with an evil spirit. He came to Baba.

Baba (slapping him) :—Evil spirit ! Be off.

Hansraj had no more evil spirit and his Asthma (chronic) also left him by staying with Baba.

(b) Mrs. Tipnis was possessed and was brought to Shirdi. The evil spirit gradually left her while at Shirdi by Baba's blessing.

Benefits from Knowledge of the Future— Courage and Endurance.

453. (1) Baba to R. B. P.—Do not cry. This trouble (Asthma) breathing hard, Allah has given me. It will pass away, in 2 or 4 days.

454. (2) Baba to H. S. Dixit :—You will have fever. It will last only eight days. Do not be worried over it.

Dixit got fever, but was indeed, so free from worry, that in spite of friends' protests, he declined to take

medicines and consumed food and drink that is considered **अपय्य** i.e., unsafe for the sickly. In 8 days he regained health.

BABA ON THE PAST

(A) Baba's tracing Past lives of others

455. B.—[(1) To Balasaheb Bhate] :—You were a Khatri in your past life, and your present wife and son were of the weaver (Sali) caste in their past life.

456. B.—(2) Vasudeva Kaka was (in his past Janma) a Rajput named Jai Singh whose daughter turned out bad and became the mistress of a Barwar.

457. B.—(3) Koudaji's son who died recently (in 1912) was previously a *mang* and before that, he was my grandfather who died of leprosy. In all three lives, I helped and played with or near him.

458. B.—(4) *Sparrows* now nesting (1912) on the Mimbar of the Mosque were once nesting there and eaten up by a snake. But they were again born as sparrows and *nested in the same place*.

459. B.—(5) For centuries, he (*R. B. Purandhare*) was connected with me.

460. B.—(6) This sister (*Chandrabai Borker*) is my sister of 7 Janmas. Wherever I go she seeks me out.

461. B.—(7) You introduce him to me! I have known him (*G. G. Narke*) for 30 generations.

462. B.—(8) *Shama* (Madhava Rao Deshpande), I have been with you for 72 generations, and never pinched you till now.

463. B.—(9) (*Re. Mrs. G. S. Khaparde*) Formerly she was the cow of a bania and gave (me) plenty of milk. Then after death she was born a mali's (gardener's) daughter and later went to a Kshatriya. Then she married the Bania and then was born a Brahmin.

After a long spell of time, I am seeing her again and the food she gives me is sweet.

This was in explanation to Shama's objection that Baba was showing partiality to Mrs. Khaparde by tasting her Naivedya first, without touching any of the previous Naivedyas already offered.

(10) G. S. Khaparde

464. Baba to G. S. Khaparde :—

In a former birth, you were with me for two or three years, and went into royal service, though there was enough at home to live in comfort.

465.—(11) Rao Saheb *Yeswant Rao J. Galwankar* went to Baba in 1917.

Baba, placing his palm over his head (and thereby putting him in ecstasy) said :—This is a person, who has had integrity and purity in his previous births. I therefore placed him in his present mother's womb and he still retains those qualities.

466.—(12) Baba, to *T. A. Karnik* (Kalyan):—I have known you for 2000 years. You were always obstinate and up to monkey tricks.

We went back to our shade at the tree foot and smoking our chilm, I then explained it all to him. Some 2 or 3 Kros from *my* place, there was a holy place. A dilapidated Mahadeva temple was there. People resolved to renovate it. They collected funds for the purpose. A very rich man was made the treasurer. He had strict and regular accounts. But he was a born miser. The building was left incomplete and fresh collections were made. Still no progress was made in the building work. God sent his wife a dream, wherein she was told, "If you spend any money on this temple renovation, Siva will give it back to you a hundred fold." She mentioned this to her lord. He feared that it was involving him in expense. So he laughed it out as a mere dream, and not a thing to be acted on. "Else, why did not God come to me and tell me? Am I very far from you?" she said. Then God came to her again in a dream and said that she need not bother herself about his wealth and that she might (if she liked) give any little thing she could scrape up of her own. She had her sridhan ornaments. She went and told her husband of the dream and of her desire to give her ornaments to God. Now this miser wanted to cheat God in this transaction. The jewels were worth Rs. 1,000/-. So he said to his wife that he would take the jewels himself and give God a land. But that land he held only as a mortgagee (some poor widow was the mortgagor). It was an uncultivated piece of *coastland* which yielded nothing in the best of seasons. This he gave away to the God (or to the Poojari i.e. temple priest as an inam for worship?). Then came later a terrible storm. Lightning burnt down his house.

He and his wife died. In the next life, the rich man was born at Mathura (Muttra). She was born as the daughter of the Poojari of Siva and was named Gowri. Dubaki the mortgagor was born as a man named Basappa and was adopted as Poojari's heir. The rich man in his rebirth was named Virabadra. The Poojari of Siva's temple was a great friend of mine and he would come to smoke with me. His daughter also was devoted to me. Her father, the Poojari considered whom he should wed her to. I told him "Do not bother. A man will come to you for her hand." Veerabadrappa left his poor parents and begged his food wherever he went and finally came to poojari's house, and offered to wed his daughter. Veerabadra married Gowri. Veerabadra also became my devotee. But he was hankering after money. He told me that I was responsible for his marriage and should help him to get wealth.

I said, "Wait. Better times are coming."

The coastland suddenly rose in value and was sold for one lakh of rupees. Half the price was paid in cash. The rest was promised in 25 instalments of Rs. 2,000/- each. All agreed to this in joy. Then Virabadrappa and Basappa quarrelled over that money. I said Gowri was the sole proprietrix of the priest's property. Gowri had a dream that she should hold the property herself and not allow any one to claim it. Gowri sought my protection. I gave her a pledge that *I would cross 7 seas even to help her.* (It appears as though in that Janma, Baba was a Moslem with *siddhies living in the masjid*). Virabadrappa disputed with Basappa and both came to me. I tried in vain to appease

Veerabadra. He was wrathful with me, got mad and threatened to kill Basappa and cut him to pieces. Basappa was timid and sought my protection. I pledged myself to save him from the vindictive wrath of Veerabadrappa. Veerabadra became mad with rage and cursed and swore at me and all. Then Veerabadra died and was born as a serpent, Basappa died and was born as a frog. Hearing Basappa's miserable croaking and remembering my pledge, *I have kept my word and saved Basappa the frog from Veerabadra the snake. God has saved his devotee Basappa by sending me.* All this is God's Lila.

BABA'S REMINISCENCES OF HIS PAST LIVES

Baba's Reminiscences (without specifying age) Compulsory labour

474. I went to a place, and by the Patil's compulsion, I made a plantation and also a hard footpath through it.

475. Once I had heart palpitation and my life was in great danger. I put *Vishnu sahasranama* over my chest. God descended from it into my body and the disease left me and I was safe.

476. Baba.—Once I was a little boy and I tried to earn my bread. I started in quest of employment. I went to Bid and got employed in weaving lace cloths. I never wearied in my work. By my fakir's (master's) ways, there was no feeling of fatigue. Each day I turned out as much work as four boys together turned out. One boy produced Rs. 50/- cloth per diem, another Rs. 100/-, another Rs. 150/-

and I Rs. 600/- worth. My employer was pleased. He loved me and praised me to others. He gave me nice dress, a pagota for my head and shawl for upper cloth. I did not use them, but gave them away to others. What Sircar (God) gives lasts for ever, not what man give.

477. *I was Kabir and used to spin yarn.*

478. I had four brothers. The eldest had all the money. His wife starved us all. I earned money by a contract and fed all including the eldest brother. He became a leper and was shunned by all and cast out. I attended on him, fed him and looked after his comforts. Ultimately he died.

479. I was with 4,000 persons. Then an epidemic broke out. They were in fear. Then I assured the 4,000 and said, "I will die rather than let you die. I will not let you die."

480. In the place, where this Shirdi masjid (i.e. Baba's) stands, one Muzafar Shah lived. He owned property extending for miles, i. e., up to Nandurki, where his son lived. I stayed with him and cooked for him. He died where the *Dhuni* (fire) is glowing now in this mosque.

481. One Devotee :—Baba, what is your native place ?

B.—I came here from Aurangabad. My maternal uncle (Mama) brought me down here.

Devotee :— What is the name of that Mama ? Where is he now ?

B.—(laughing) He was a mad man, having no name. He must be living somewhere now.

482. B.—My brother once misbehaved and was consequently excommunicated. I looked after him and eventually had him re-admitted into caste.

483. B.—In 1913 gave out a long personal story of a previous birth of his.

We were two brothers. We walked on. On the way my brother went ahead. He was bitten by animals and he died. Five or six men came up and asked me. "Where is your brother?" I told them the facts and added 'I made a shroud for him.' Refusing to believe me they went in search for him, despite my protest and were eaten up by animals. A stout lady came next, made the same enquiry and the same search and shared their fate. I gave her also the shroud. Then as I went on, six or seven moslems came with a sheep. They cut it before me and asked me to eat the flesh. I said I was a Brahmin and could not eat it. They then began to force it into my mouth. I said, "I will pray to God and then eat." I covered the flesh with a cloth and then prayed to God. Then the mutton was converted into huge red roses. They were so big that you could not enclose one rose into your palm. The moslems went away. Then I walked on. I was walking on a footpath and was enclosed by a wide expanse of clear water. No path was visible from there. This is God's work.

Baba, then turning to Shama :—What is our duty? Behave properly. That is enough. Go to the Wada and read Pothi.

484. Baba said once :—As a boy I was weaving shawls and my father was once so pleased with my work that he gave me a present of Rs. 5/- or so.

485. I was once eating food (i.e. living) in the East Coast (Coromandel Coast).

486. B.—Pshaw, what of Akbar? I protected him in his infancy. He stood in fear of me.

487. That Brahmin of Paithan, (evidently referring to Ekanath) I knew. Such excellent Brahmins are not to be found now-a-days.

488. Chanbai Patel came to me saying, “Where did you drive my horse?”

I replied, “Why do you charge me? Go and see. Your horse is grazing at the hedge.” (And the horse was there).

489. Baba, to Balakrishna Upasani Sastri :—I₂ was at the battle in which Rani of Jhansi took part. I was then in the army.

490. My rich father had much buried wealth. I sat on one and became a big cobra. After a time, I left the treasure and regained human form.

491. Baba (to G. S. K.) :—I was here (at Shirdi or on the banks of Godavari) eight or ten thousand years ago.

492. An old Patil was on this field, and he used to visit me. Detectives (Govindas) 4 or 12 used to watch. The old man and they had disagreements and once they had a scuffle with him, and I helped the old man then. He was hauled up and taken to a big town to be dealt with. *I intervened and got him released.*

493. When I was young, I was going away far from Jalna. There was a mango tree on the way. Its fruits were all marred by insects. I struck n nails in the tree.

That cured the defect. The fruits produced thereafter were free from insects.

494. B.—I and Sakharam (of Angaonkavad) studied under the same guru and we both planted mangoes with our own hands. Two fruits from them I have sent just now (1909) for you, Mrs. Kanitkar.

Mrs. Kanitkar next day received at Kopergaon on her way back two mango fruits from the Brahmachari of the temple who said, "Baba sent these for you."

495. B.—When I was young I went out one morning and suddenly became a girl and continued to be so for sometime thereafter.

Baba's Sadhana (in a former life)

496. B.—I laboured very hard. I went without food for months and fed myself on leaves of Kala Tekkal, Neem, and other trees. God was very good to me. Life never became extinct though all flesh got wasted and bones appeared to be in danger of crumbling away.

Self-Sacrificing Service Always

497. My father found a bar maid selling date toddy in a garden to two hundred Rohillas, taxed her (wedded her or), got sons by her. She refused to go with him and favoured many. Worms developed on her feet. As she was my father's wife, I tended her feet and cured her. She died later.

498. Once I wove cloths, turbans, pitambar, rugs etc., but still I could not get enough to satisfy hunger.

499. My mother was greatly rejoicing that she had got a son, i.e., me. I was for my part wondering at her conduct. When did she beget me? Was I begotten at all? Have I not been already in existence? Why is she rejoicing over this?

RINANUBANDA

Baba draws people by Rinanubanda

(1) N. G. Chandorkar

500. Nana.—Baba, why did you send for me?

Baba.—There are thousands in the world. Do I send for them all? Should there not be some special reasons to send for you?

N.—May be. I am not able to see.

B.—Nana, you and I have been intimate with each other for the last four births. You do not know that; but I do. So be coming here now and then when you find time.

(2) Bhagavant Rao Kshirsagar

501. This man never worships Vittal, nor gives Naivedya as his father did. He starves me and Vittal. His father was my friend. So I have now drawn him here to tell him to revive his Pooja.

(3)

502. In a former birth, I, you (*G. S. K.*) *Jog, Kaka*, (*H. S. Dixit*), *Shama*, and *Dada Kelkar*, were all living together with our Guru in a blind alley. I have therefore now brought *all these* again together.

(4)

Nana, this man has left a box with us, and now wants it back. It is not proper to refuse.

(5) Do not drive away

503. No one comes to us without Rinanubanda, i.e., some pre-natal connection. So when any dog, cat, pig, fly or person approaches, do not drive it or him away with a "Hat—Hat," "Jit—Jit".

(6) Rinanubanda for animals

504. Baba (to a performer whose tiger died) :—The tiger's debt to you incurred in a former birth is now cleared.

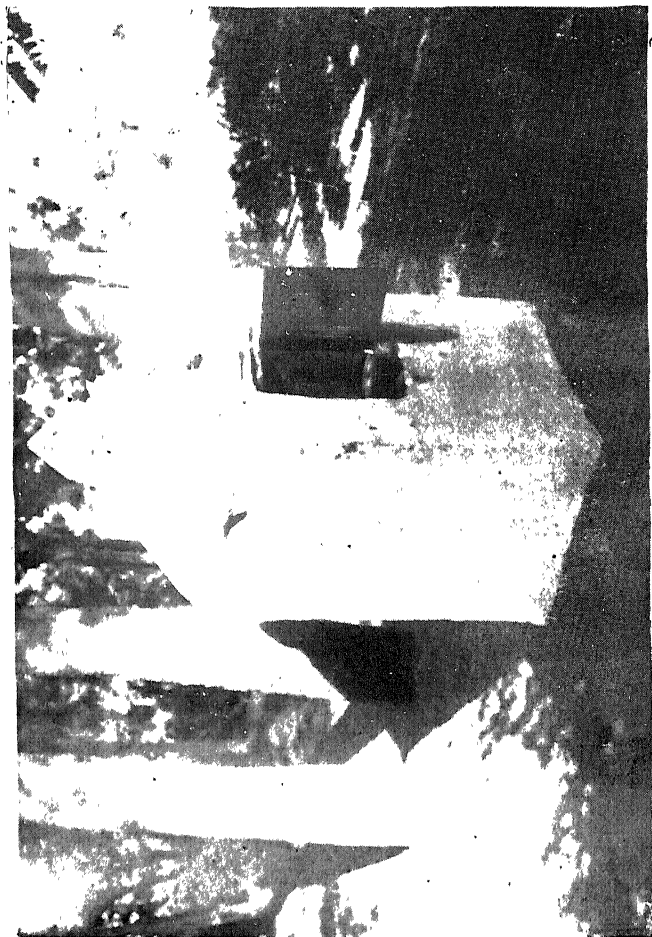
Baba's references to his being a Brahmin in the present Janma.

505. (a) This is a Brahmin's mosque.

(b) This is a Brahmin, a pure Brahmin, a white Brahmin, who will carry thousands on to Subhra Marga.

506. (c) Baba (to Mrs. Chaubal who intended to pay $\frac{1}{2}$ rupee as dakshina to Baba, paid only $\frac{1}{4}$ rupee and retreated) :—Why do you wish to dupe me, a poor Brahmin, of the other 4 as ?

(d) Baba (to S. B. Nachne, who asked him leave to start, but forgot to deliver 2 annas to Baba, though he had received it from V. C. S. for that purpose) :—All right, you may go back via Chitali, but do not dupe a poor Brahmin of his two annas.



AKHANDA DEEPA (IN LENDI)



R. B. PURANDHARE

BABA'S LOVE OF DEVOTEES

I. Baba's Appreciation of Prema

(a) Vinayak S. Giridhar of Malad

507. V. S. G's wife being greatly devoted to Baba took special pains to prepare a nice flower garland and sent it to Baba through her husband.

Baba received it and kept it on his neck for a long time.

B.—This is prepared with great devotion. Let her thus garland my photo every week in your house.

(cf. Mrs. Tendulkar's Bakul garlands).

(b) R. B. Purandhare

508. B.—(1) I will not forget him. I will always remember him, even if he is away more than 2,000 miles. I will not eat, even a bit, without him.

(2) B.—R. B. P., build a house. Do not ask for a single pie from anyone. I will help you myself.

Then R. B. P. built it taking a loan of Rs. 500/- from his office, but it was a lonely building in a field.

B.—Do not fear. I am myself sitting there and guarding you and your young wife.

[No mishap befell the couple by reason of their loneliness.]

(3) In 1915 Baba was seriously ill. He had Asthma and hard breathing. R. B. P. without knowing of this illness went to Shirdi, saw Baba breathing hard, and cried.

B.—Why do you cry ?

R. B. P.—I cannot endure the sight of this state of yours.

B.—Do not fear. In 2 or 4 days, I will be alright. Allah has given me this illness and he will make me alright within that period. You need not cry. I was remembering you the last 2 or 3 days and told Kaka (H. S. D.) to write to you to come.

[Before getting the letter, R.B.P. went up to Shirdi.]

(4) R. B. P's mother wanted to go to Pandharpur to see Vitoba. Then Baba gave her and her daughter-in-law (R. B. P's wife) darsan of himself as Vitoba and Rukmani at the Shirdi masjid itself and they were satisfied.

Baba, afterwards :—Mother, when will you go to Pandharpur ?

R. B. P's mother :—My God is here at Shirdi and this is my Pandharpur.

cf. शीरडी माझे पण्ढरपूर । साई बाबा रमावर ॥

(Arati song.)

(5) Baba to R. B. P. :—You must always adhere to truth and fulfil all the promises you make. Have faith and patience. Then I will be always with you wherever you are and at all times.

R. B. P. :—Please get that done by me, Baba.

B.—Do not battle and quarrel. I feel sick and disgusted, when you quarrel with others.

(c) Nandaram Marwadi.

509. Nandaram S. Marvadi (still alive) at whose house Baba was daily begging bread, wished to leave Shirdi

on account of plague epidemic there and because he had fever.

B.—Do not go. You are not going to die. I will not let you die till I die.

Baba gave him Udhi and he was cured. He is still alive (1940).

(d) Sai's Sabari.

510. In 1914, Ramanavami season, when myriads flocked to Baba, an old woman was shouting,

O. W.—Hallo, take pity upon me, an old woman? Hallo, Baba, give me your darsan.

(Shama went out and elbowed his way back with her into Sai Baba's presence. She melted into tears and held Baba with both her arms round his waist.

B.—Mother! How long have I waited for you! Have you brought anything for me to eat?

O. W.—Here is a piece of stale flat bread and an onion. I started my journey with one flat bread and two onions. But tired by the journey, I sat at a stream in the morning and ate off half the cake with one onion. Here is the remainder. You had better eat it.

B.—(crunching the stale bread and eating it with gusto):—How sweet, O mother, is your bread!

(e) Sai's Kuchela.

511. In 1913 s Nama-saptha, Baba sat surrounded by a large crowd.

B.—Shama, go out. Beyond the wall there is an old man sitting and he has some sugar candy with him.

Beg of him some candy for me and bring it. Shama went out and found an old man, his saliva dripping, stinking pus exuding from a wound on his chest, pestered by flies, and wearing a rag, in one corner of which some sugar candy was tied in a knot. Shama brought him through the crowd to Baba and said, "Here he is". Baba placed his hand in blessing on the old man's head, took out a piece of the candy and said "Take back the rest of the candy" (as *prasad*).

(f) **Plantains.**

512. Baba *Vakharkar* of Bassein sent a bunch of plantains to Baba. The bearer came and stood before Baba without delivering it.

B.—Hallo, (addressing the bearer), pluck one of the fruits from that bunch. He (*Vakharkar*) has not yet taken his meal. Send him a wire that Baba has eaten the plantain and then he will take his meal.

The bearer then remembered that V's instructions were exactly what Baba said.

(g) **Sankranti Halva-(Tilgul)** झुली

513. In 1915, January, eight days before Sankranti,

B.—Send up Sankranti Halwa.

A messenger went up and returned from the stores with a negative answer saying that Sankranti was eight days off.

B.—I want Sankranti Halva now.

The messenger went up to the store again. The postman just then brought a packet of Tilgul, which a loving devotee had specially sent up in advance to be tasted by

Baba. Baba by his Antarjñana knew of its despatch and the exact time of its arrival.

(h) **Mrs. T's Brinjal**

514. B.—I want Kacheri (i.e. sliced vegetable of brinjals).

This was not in the stores, but Mrs. Purandhare who had received a brinjal to be given to Baba was making Kacheri out of it. Thus Baba claimed a loving present, before it was brought to him and without any intimation of its having been sent.

(i) **Mrs. T's Peda.**

515. Baba (to Govind Balram Mankar):—Have you brought anything for me?

G. B. M.—Nothing.

B.—Did none give you anything to be carried to me?

G. B. M.—None.

B.—Dear fellow, when you were starting from Bandra, did not that mother (Mrs. R. A. T.) with great love and devotion deliver sweetmeat to you to be presented to me?

G. B. M.—Yes, yes, Baba. I now remember it.

After all, the peda was some old stuff that had already been offered as Naivedya. As there was nothing else to send to Baba through Mankar, Mrs. T. sent up this old peda, with great love and devotion.

(j) **Mrs. G. S. Khaparde's Naivedya**

516. When Baba was seated at noon in the Dwaraka Mayi, a number of dishes had been brought at Naivedya

and placed by devotees before Baba who did not touch any of them. As soon as Mrs. G. S. Khaparde brought and placed her dish, Baba tasted it.

Sama.—What Deva ! What discrimination is this ? What others brought, you did not touch. As soon as this lady brings her dish you taste it.

B.—She (Mrs. G. S. K.) was formerly a cow of a bunya and gave (me) plenty of milk. Then she was born of a mali (gardener) and later went to a Kshatriya. Then she married the bunya. Then she was born a Brahmin. After a long spell of time, I am seeing her again, and the food she gives me is sweet (with her love).

(k) Baba's kindness to Lepers-Leper's peda.

517. A stinking feeble leper with a packet of peda (tied up in his dirty cloth) which evidently he wanted to present to Baba, to take back part of it as prasad, came climbing up the steps and took considerable time to move up to the Dhuni, take the Udhi and give it to Baba. In his shyness and fear he parted from Baba without presenting the peda. A lady, Mrs. Manager, who was there with Baba, felt relieved at the stinking man's departure and said within herself "Thank God, this fellow is off".

B.—(darting a piercing glance at her) :—Hallo, call that man back.

The leper came and bowed, keeping the peda parcel in his hand.

Baba, picking up that parcel and opening it :—Hallo, what is this ? Pedas !

Baba took up a piece and giving it to Mrs. Manager said, "Eat this".

And then Baba put a piece of the peda into his own mouth. Though the lady felt mortified, she swallowed it, noting that Baba was teaching her a lesson on consideration for fellow creatures and trust in the Guru.

Baba, taking up the balance of the peda and returning it to the leper.—Take away this prasad.

Baba thus enabled the poor leper to get prasad of peda though the man did not dare to offer it.

(1) **Gifts with pure mind (Garde's Mangoes
Pandit's Sesha (urlai) ladus)**

518. K. K. Garde, B.A., L.L.B., Sub-Judge, Nagpur, (now retired) purchased at Poona Reay Market, three excellent mangoes and presented them to Baba.

Baba (receiving them):—Hallo, these fruits he (Garde) has purchased in the market for me, and has brought the whole lot to me, without tasting any part of it—quite unlike what the pandit did the other day. Pandit got a whole packet of ladus intending to give them to me; but on the way after bath in the Godavari he was hungry and ate away some of the ladus and brought me the rest. These fruits are not उरले or *sesha* like that.

(m) **Gifts with impure mind—Bhikubai's
flowers, melon and Peda**

519. Bhikubai Bayyaji Patel returning from Ahmednagar to Shirdi brought with her a garland of flowers, a water melon, (Turbuj) टर्बूज and some milk sweets.

peda. With these, she crossed the Godavari at Kopergaon. Then remembering the wretched death of a friend of hers at that place was weeping and blaming Baba mentally for not averting such a wretched death. But she forgot all those thoughts evidently when making the presents to Baba at Shirdi.

B.—I do not want this garland of Tultul तल्लु तल्लु i.e., mental uneasiness.

Then she lifted the garland and went near Baba to place it on him. Strangely, the garland snapped into three, one bit on each hand and one on the floor. Then she offered the water melon and milk sweets.

Baba refused them.

B.—This woman was weeping and shedding tears at the Godavari and she has brought this with such a troubled heart. So I will not accept it.

Dubious Gifts. Mrs. Kanitkar's grapes

520. Mrs. Kanitkar went with her daughters to Baba with a very nice basket of grapes, which she specially and lovingly brought for him.

B.—(in a kind tone) What have you brought? Grapes?

Mrs. K.—Yes, for your sake, I have brought it from Nasik.

Then she presented the basket. As Baba was turning over a few grapes, her daughter, Banuthayi thought the fruits were going to be scattered and wasted by Baba.

Baba pushing aside the whole basket to Mrs. K. said :—Go, take away yours.

Mrs. K. was mortified. Baba evidently feeling for her, picked up a few dried and worthless fruits from the basket and returned the rest saying, "Go, now, let your children eat this."

As Mrs. K. and her daughters returned with the basket, Banuthayi said "Mother, I do not know what made me think so: but as you presented the basket I thought, "What! she has given him the whole basket of fruits! It will be all scattered in a trice. He will eat nothing and we shall get nothing".

Baba's action and words showed, that he appreciated the mother's intention to present her gift which was vitiated by the daughter's unwillingness to part with it.

II. BABA'S SACRIFICE OF SELF FOR DEVOTEES

(a) Balwant G. Khaparde's plague drawn
by Baba to himself.

521. In 1911-12, Plague started at Shirdi and Balwant Khaparde, son of G. S. Khaparde had fever (evidently plague).

Mrs. G. S. K.—Baba, give us leave to go.

B.—It is cloudy. Then it will rain. Then crops will grow and mature. Clouds will disperse. Why do you fear?

Mrs. G. S. K. not understanding anything goes away.

Later, Baba, lifting up his Kupni and showing bubos on his person :—Mother, see, I have to suffer for your sake to remove your sufferings.

The Bubonic fever Baba had evidently drawn from Balwant's body ; and Balwant's fever like Baba's passed off in two or three days.

(b) Baba's offer of his own Throat.

522. When R. A. Tarkhad, Mir Jaman of Kandahar and others were sleeping by the side of Baba at the Chavadi, Mir Jaman woke up at midnight and spoke to Baba.

M. J. :—Baba, the Hindus are spoiling you, and the Islamic faith. Give me leave. I will cut all their throats at once, with my sword.

B.—I am (pagal) mad ; and the Hindus worshipping me are mad. I am responsible for their heterodoxy ; not they for mine. If you want to cut any throat, cut mine.

Mir Jaman kept quiet thereafter.

(c) Baba's sacrifice of his own health.

523. B.—(To G. S. K. in 1910) For two years, I have been so ill as to live on mere bread and water. I have string worm. People rush and give me no rest. This will continue till I go back to the place of my origin. I do not mind it because, I care more for my people than for my own life.

III. BABA'S CONSIDERATION FOR FEELINGS OF DEVOTEES.

(a) For Mother's Prayer (Haribhav Panse).

524. Haribhav Panse Dahanukar started for Rameswaram against his mother's will and she was observing a fast that should last up to his return. Hearing that her son

had stopped at Shirdi with Baba she prayed thus :—" If Baba is a true Sadhu, he should make my son cancel his pilgrimage and send him back to his house."

Baba to Haribhav :—Give me Dakshina.

Baba took from Haribhav the entire railway fare from Shirdi to Rameswaram and back.

Baba to H. B. :—Go home, Rameswar is starving since you left home. If you do not go now, Rameshwar will cease to exist and Badreswar will take its place.

Haribhav went home, found his mother fasting and learnt of her prayers, which Baba thus granted.

(b) Kusal Bhav's Pious wishes.

525. Baba told H. S. Dixit one day to take a tonga and go to Rahata and fetch Kusal Bhav, a devotee greatly attached to Baba. What was the reason? K. B. thought on the previous day that for a long while he had not seen Baba, and that night, Baba came to him in his dream and said "Come to Shirdi". In the morning, K. B. found that he had no horse for his tonga and so he could not go. He sent his son on foot to Shirdi in his stead. Before the son came,

B.—Kaka, (H. S. Dixit), take a tonga and go to Rahata and bring Kusal Bhav.

When H. S. D. came to K. B. he pleaded the absence of his horse.

H. S. D.—That is why Baba asked me to take a tonga and bring you in the tonga.

K. B. therefore paid the visit he was anxious to pay.

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(a) For Mother's Prayer (Haribhav Panse).

524. Haribhav Panse Dahanukar started for Rameswaram against his mother's will and she was observing a fast that should last up to his return. Hearing that her son

had stopped at Shirdi with Baba she prayed thus :—" If Baba is a true Sadhu, he should make my son cancel his pilgrimage and send him back to his house."

Baba to Haribhav :—Give me Dakshina.

Baba took from Haribhav the entire railway fare from Shirdi to Rameswaram and back.

Baba to H. B. :—Go home, Rameswar is starving since you left home. If you do not go now, Rameshwar will cease to exist and Badreswar will take its place.

Haribhav went home, found his mother fasting and learnt of her prayers, which Baba thus granted.

(b) Kusal Bhav's Pious wishes.

525. Baba told H. S. Dixit one day to take a tonga and go to Rahata and fetch Kusal Bhav, a devotee greatly attached to Baba. What was the reason? K. B. thought on the previous day that for a long while he had not seen Baba, and that night, Baba came to him in his dream and said "Come to Shirdi". In the morning, K. B. found that he had no horse for his tonga and so he could not go. He sent his son on foot to Shirdi in his stead. Before the son came,

B.—Kaka, (H. S. Dixit), take a tonga and go to Rahata and bring Kusal Bhav.

When H. S. D. came to K. B. he pleaded the absence of his horse.

H. S. D.—That is why Baba asked me to take a tonga and bring you in the tonga.

K. B. therefore paid the visit he was anxious to pay.

(c) **Consideration for Feelings of Devotees
Mavushe's.**

526. B.—(one day) said :—My stomach is aching.

Then *Mavushe* applied a red hot brick over Baba's abdomen and then removing it began pressing Baba's sides with her hands with great violence. S. B. Nachne, then present, cried out :—Hold, Hold. Be more gentle. Baba will suffer.

Baba to Nachne :—Get out, do not interfere.

(d) **Baba asked Dada Kelkar to get onions from
S. B. N's Mother-in-law.**

. [See under Baba's Justice and Equality].

(e) **Vadhavkar's Hunger.**

527. *Sadashiv T. Vadhavkar* went to Baba and sat before him. Though feeling hungry, delicacy prevented his mentioning it. A packet of pedas was brought to Baba. Baba usually touched nothing when it was brought. But on this occasion, he opened the packet and threw one peda into Vadhavkar's lap. V. retained it in his hand.

B.—It is not given to you for merely keeping.

Then V. ate it and his hunger was half appeased. Then Baba flung another peda at him. V. held it in his hand thinking of taking it home.

B.—This is not given to you for keeping.

V. ate that up and his hunger was wholly appeased.

Baba did not throw any more pedas.

(f) **B. V. Vaidya's health and safety**

528. (1) B. V. Vaidya in 1911 went with family to Shirdi and at 1 a. m. alighted at Sathe Wada. He took light tiffin (*faral*) and went to bed. In the morning, Baba, to the people at the Wada, angrily :—My children arrived. None looked after them and you made them *upas i.e.* eat *faral*.

With these words Baba drove away the Bhaktas from the Mosque.

(2) When leaving Shirdi with intent to go to Nasik, Vaidya went to Baba and asked leave.

B.—Going to Nasik ! What for should you go to Nasik ! There is plague there. Do not go there. Go back home, taking your little ones with you.

(3) Vaidya took Baba's photo and gave it into his hands. Baba touched it and returned it (for worship).

Baba then said :—You had better go now.

Vaidya and family got into the tonga and arrived at the station just in time to miss the train. They believed they were unlucky and spent some hours at the station for the next train. They arrived at Manmad by the next train and learnt that the previous train, which they would have boarded at Manmad had they arrived earlier, had an accident in which one carriage was smashed.

(4) At the next visit Baba made them overstay their leave.

B.—Be quiet. Do not fear.

When they returned three days after expiry of leave, they applied for extension of leave to the G. I. P. and that was granted without any trouble.

(g) Consideration for Mrs. Pradhan's baby's cries

529. Mrs. M. W. Pradhan was doing her puja of Baba at Dwaraka-Mayi and suddenly Baba stopped her.

B.—Stop. Go to your Wada (lodgings).

She stopped and went to her lodgings. There she found her baby was crying. She then comforted it, put it to sleep and came back to Baba.

B.—Now do your Puja.

Baba had heard the baby's cries by his Antarnjan, though the lady's lodgings were far from the mosque. Such hearing is referred to in the well known song.

मुझीकि पावमे आवाज होवे ओमि साइ सुनता है ॥

i. e. Sai hears even the footfall of an ant.

(h) Purandhare's Obstinacy

530. When a *Pulki* was brought and silver ornaments therefrom were stolen, R. B. Purandhare and his friends were keen on erecting a room or garage for it next to the mosque on the northern side. For erecting a room, R.B.P. was boring some holes in the mosque wall, when Baba was absent. Baba came and ordered him to stop the work. R. B. P. however went on in spite of Baba's threats. He went on with the work not minding his own mealtime.

B.—See how bad it is. He won't listen to me. I have to put up with all this.

Again Baba said :—Go for your meal.

R. B. P.:—Baba, I will not, because you will undo my work in my absence.

Baba.—No, You may go for your meal.

Then R. B. Purandhare went.

B.—What is to be done? If a child passes stools upon your leg, do we cut off the leg or cut off the child? We have to put up with it.

(i) Varde's Obstinacy

531. Varde.—Baba, give me leave to do Satyanarayan Puja at this Mosque.

B.—You may do it.

Then Varde went out and brought young plantain trees and put them on all sides of Baba, treating Baba as the image.

B.—Do not do that. I won't allow it.

Then Varde began to weep aloud and kept on weeping so vehemently that finally Baba yielded assent. Then,

Varde.—Baba, I have not got money for expenses.

B.—How much do you want?

Varde.—Rs. 2-8-0.

B.—(Pointing out Jayakar) That man has it; borrow it from him.

Though that was all the money Jayakar had, he had to lend it. And Varde's Satyanarayana Pooja was finished.

Baba's help to recover property :—(See under Moral Teachings and Correction 5 A (a) 6.

IV. BABA'S LOVING WATCH AND CURE

(1) Dhulia Bahalkar's boy's illness

532. In March 1913, Raoji Balakrishna Upasani Bahalkar's younger son had high fever for 5 or 6 days. The doctor gave up hopes. Then he sat and prayed to Baba.

Baba, appearing at 2 a. m. in his room at Dhulia and applying Udhi to the boy said :—Now, have no more anxiety. In two hours, your boy will perspire. In the morning he will feel better. After he gets well, bring him to me.

In the morning the boy was better. This was about 6-3-1913.

On 8-3-1913 Shama wrote to Raoji, as follows :—Baba said, " I have been to your Dhulia friend's house ".

I (Shama) asked. Who is that friend ?

B.—Upasani Bahalkar Raoji. *I am daily going to his house.* You had better write to him.

Therefore I have written this letter ".

Fifteen days later, Raoji and his son were going to Shirdi. On the way at Kopergaon the tonga driver was delaying them. At Arati time, Baba told Shama :—Shama, wait a bit for the Arati to start. Your Dhulia friend is coming. The tonga driver is troubling him. On their arrival, in time for receiving prasada,

Baba (to the boy) :—When you were ill, I came to Dhulia. Do you remember ?

(2) Mahalsapathy-Snakes

533. B.—Bhagat, two serpents are moving about near your house. Mahalsapathy (who was addressed by Baba as Bagat i.e. Bhakta) returning from Dwarkamayee saw one serpent at his own door and another at the potter's beneath his pillow.

(2) Baba—Bhagat, when you come here to-night, come with a lamp. You will meet thieves at the village gate.

Mahalsapathy came that night with a lamp and found a serpent at that gate.

534. A devotee had gone out in the dusk to ease himself. There he heard the rustle of something. Believing it to be a snake, he hurried back to his quarters. Later he met Baba.

B.—Am I not in the place where you go to ease yourself? Why do you fear?

(3) cf. Mrs. Manager being saved from treading on a snake.

(4) Abhayam to Merikar—Snake

535. Sardar Merikar of Ahmednagar was about to take leave of Baba.

B.—Do you know there is Dwaraka Mayi of ours?

Merikar was puzzled, as he did not know.

B.—This is Dwaraka Mayi, in which you are sitting. This wards off all dangers and anxieties from her children. Highly merciful is this Masudi Ayi. She is the mother of all those who place entire faith in her. She will save them,

in the hour of danger. Once a person trusts her, all his troubles are over.

B.—(then giving Udhi, added) Do you know the enlongated gentleman? (Baba extends both his arms at full length and moves one palm, like the hood of a cobra). So terrible he is! But what can it do against the children of Dwaraka Mayi? If it appears, we shall be merely amused. When the Dwaraka Mayi protects, can the serpent strike?

Baba ordered Shama to accompany Merikar. At Chitale, at 9 p.m. that night, Merikar, Shama, and some peons were at the Maruti temple. Merikar was reading newspapers. Suddenly the peon heard a rustling sound on the newspaper. The peon took a lamp and saw what it was. A part of Merikar's upper cloth was on a newspaper and a serpent lay on that end of the cloth.

The peon cried "Snake, Snake!" and it moved off from Merikar. People gathered and clubbed it to death.

(5) Abhayam (Ganda) to Buti

536. Nana Saheb Denge (who was good at Astrology) told Buti one day that there was *Ganda*, i.e., danger to his life that day. Later both came to Baba.

B.—What does Nana say? He sees death coming to you, eh? *We have no need to fear. Strike! Strike! Let me see how you strike and kill.*

Later Buti went to ease himself and there saw a snake. His servant saw it and lifted up a stone. A stick is safer and better, said Buti. But before the stick came, the serpent moved away.

The "Ides of March" had come and gone without loss of life.

V. CONSIDERATION FOR HEALTH

Bala Shimpi's

537. Baba found Bala Shimpi on the road side, very ill with no one to attend to him. Baba had begged food in his (B.S'S) house and was deeply attached to his family. Baba told Bala Shimpi to go to Nana Saheb Dingle at Nimgoan. Nana Saheb had at that time a dream and Baba in that dream told him to undertake the care of Bala Shimpe who would go to him. So when Bala went, he was cordially received and looked after by Nana Saheb Dingle.

Baba towards lepers.

538. (a) B.—Bhimabai, take this leper woman home, and attend to her.

Bhimabai.—Baba, but she is a leper.

B.—Never Mind. What of that? She is my own sister. Take her home.

Bhimabai then took the leper and attended on her for one month, whereafter, the leper died.

(b) B.—(to Balaji Patal Nevaskar) Bala, do not go home; stay and attend on this Dagdu Bhav, (a moslem leper).

Bala obeyed and tended the leper for a month where after the leper died.

VI. HELPS (BLESSINGS) FOR ISSUE

(a) D. S. Rasane

539. Damodar S. Rasane-married one wife, had no issue, and married another hoping to get issue. But still the second marriage also was not fruitful. In his horoscope there was a *papi* in the fifth place from *lagna*. The stars evidently were against him. But he had great faith in Baba. When he went to Shirdi, Baba was waiting for him and gave him four mango fruits.

B.—Damia, take these fruits now. Eat and die.

Damia was shocked, failing to see that begetting progeny and continuing in Samsara was Spiritual death. Again,

B.—Do not eat the fruits yourself. Give them to your wife.

Damia :—Which wife ?

B.—Junior wife. Let her eat the fruits. She will have two sons first, the first to be named Daulat Shah, and the second to be named Thana Shah.

Later Baba told him that he would have eight children in all. This proved to be exactly the case. Damia had two sons first. He took his first son to Baba and said, "How shall I name this child ?"

B.—Have you forgotten what I told you ? You have written it at page 3 of your notebook. Did I not say that he should be named 'Daulat Shah'?

(b) Rao Bahadur H. V. Sathe

540. H. V. Sathe, a deputy collector was at the age of 50, a widower without male issue ; and he hesitated very much to marry again, as there was no guarantee that a marriage would give him male issue. He came to Shirdi in 1904 along with the Mamlatdar.

Mamlatdar :—Saheb has no male issue, Baba.

B.—If Saheb marries, God will give him a son.

Thus assured H. V. S. was prepared to marry. Next year, Dada Kelkar's daughter was offered ; but H. V. S. wished to consult Baba. As soon as the girl was taken by Shama and Dada Kelkar to Baba, Baba (putting Kumkum on the forehead of the girl) said :—Send this girl away to Ahmedabad (the place where H. V. S. then was).

Then H. V. S. married her ; but during the next six years, two daughters only were born. In 1912, Dada Kelkar and his wife went to Baba and said :—“ Baba, when are we to have a grandson ?”

B.—I am requesting Allah. He will comply with my request. In 1913 a son was born to H. V. S. and he is still hale and hearty.

(c) Sapatnekar

541. One, Sapatnekar, a law student found his friend going up for the Law Examination with him and asked him what hopes of success he could have with his insufficient preparation of his subjects. The latter replied that he was relying upon Sai Baba's assurance to him of success despite insufficiency of preparation. Then Sapatnekar reviled both

his friend and Baba. The examination results came and proved the correctness of Baba's statement. Sapatnekar, however, attributed the results to a fluke and still held Baba in low esteem. He then practised at Akkalkot as a lawyer and after ten years lost his only son. Then conscience began to prick him and he wished to visit Baba to apologise. He went and bowed to Baba.

B.—“Chal ! Hut ”. (i. e. get away).

A little later, again he bowed to Baba.

B.—Get away from here.

The man went back.

A year later Baba appeared in his wife's dream and invited the pair to come to him. On this occasion Sapatnekar apologised humbly for his past contempt. Baba then addressed a shepherdess in S's presence and narrated the incidents of S's life as his own. While S. was wondering at Baba's thorough knowledge of things transpiring at distant places and at distant times, Baba spoke again to the shepherdess.

B.—This man (pointing to S.) blames me, thinking that I killed his son. Now I will again bring back that identical child to his wife's womb.

Baba then turned to S., placed his palm over his head and said :—Your object will be quickly attained.

Sapatnekar was full of joy and his faith grew and developed as Baba showed him more and more of his Antarjnana. For instance Baba gave a full account of Mrs. Sapatnekar's disease and foretold (or directed) its cure. In the face of such utterances, it was impossible to

disbelieve Baba again, as he (S) did in his student days. At leave taking Baba gave him a cocoanut and said " Put this in the Padar (the fringe of the upper cloth) of your wife and go away rejoicing ".

In 12 months' time he got a son, whom later he brought to Baba.

(d) Mrs. Aurangabadkar

542. One Sakharam Aurangabadkar of Sholapur had no issue by his second wife. She never conceived even once during the 27 years she lived with him. Shama asked her to wait near the mosque, when he would call for her, after Baba should get into a pleasant mood. After Shama poured water on Baba's foodsoiled hand to wash it, Baba pinched his cheek. Shama, feigning anger, " What Deva, is it good for you to pinch me ? "

Baba.—During the 72 *Janmas* that you were with me, I never pinched you till now ; and yet you resent my touching you.

Shama.—Deva, we want a deva to give us sweet things, e.g. Swargaloka, Vimana, etc.

B.—Yes, indeed I have come for that. Then Baba sat on his usual seat. Shama beckoned to the lady and she came, bowed and presented cocoanut and scented sticks.

Baba shook the cocoanut, which was dry. The kernel within rolled and made a noise.

Baba.—(holding it in " gudugudupandi " fashion) :—Shama, this is rolling. See what it says.

Shama.—The woman prays that a child might be similarly quickening in her womb. So give her the cocoanut with that blessing.

B.—Will the cocoanut given to her turn into a baby? How foolish people are to fancy such things!

S.—I know the power of the blessing and the cocoanut. Give her the cocoanut and the blessing.

B.—Break the cocoanut.

S.—Give the blessing and the cocoanut.

This was repeated twice or thrice.

B.—She will have issue.

S.—But when?

B.—In 12 months' time.

Then the cocoanut was broken and one half was given to the lady.

B.—Madam, you see what he said. If in 12 months' time you do not get issue, I will break a cocoanut against his head and drag him out of the Masjid. If I do not, I will not call myself "Madhava Rao".

She was delivered of a son in one year's time and the boy was brought to Baba in his fifth month and the grateful father paid Rs. 500/- which was used for constructing a stall for Baba's horse "Syamakarna".

(e) Chintamani Rao

542. Baba to Mahalsapathy:—Tell that man Chintamani Rao that, if he marries again, he will have one son and one daughter.

Chintamani married again and had just one son and one daughter.

(f) **Mahalsapathi**

544. Mahalsapathy had only female issue and yet resolved to lead a life of Brahmacharya and slept at the mosque or temple.

Baba :—Bhagat, Go and live in your house. You will get a son. A son is a mango fruit. A daughter is a tamarind fruit.

Bhagat went on a Gokul Ashtami day and stayed at his house. Next Gokul Ashtami, a son was born to him.

(g) **Ratanji Sait**

545. Ratanji Sapurji Wadia of Nanded (Nizam's States) having no issue gave a picnic party to Das Ganu Maharaj and a Moulana at a cost of Rs. 3-14-0 and went to Baba. He had no issue and wanted blessings from Baba for issue.

B.—You have already given me Rs. 3-14-0. Give me now Rs. 2-2-0 Dakshina.

Ratanji gave the required amount, but wondered how he had given Rs. 3-14-0 to Baba as he had sent him no money and never met him before.

Baba :—God will fulfil your heart's desire.

With this blessing, Ratanji returned and learnt from D. G. that Baba's receipt meant that Baba had received it in the form of the Maulana. Ratanji looked up the account and saw that Rs. 3-14-0 was the amount expended on the picnic.

Ratanji thereafter was blest with the birth of a son.

(h) Re : Narayan Govind Sindhe

N.G.S. who got one son (after 7 daughters were born) by prayer to Datta in 1903 was told by Baba, that Baba granted the prayer, though there was no male issue in the man's Prarabdha. See under "Powers".

VII. BABA'S HELP IN DOMESTIC AFFAIRS.

(a) Mr. and Mrs. Nimonkar.

546. Nana Nimonkar (to his wife) :—See our boy at Belapur and return immediately.

Mrs. N. N. :—How ? There are so many relations there to see.

N. N. :—I cannot wait. Next day being Amavasya, you must return.

Mrs. N. N. was greatly worried and perplexed.

Baba coming up just then from the mosque said : Mother, you are going to see your convalescent son at Belapur. Go quickly. Go unperturbed. See all your relations there and then return to Shirdi, after 2 or 4 days of stay.

Thus Baba's appellate decree reversed Nana Nimonkar's. Nana proposes and Baba disposes.

(b) Mr. and Mrs. H. V. Sathe

547. Mrs. H. V. Sathe had agreed to go with her husband to see a land recently purchased near Shirdi. But her father persuaded her and she resolved not to go as, if she did, Babu's widow would give trouble by claiming rights

in the land. So when the cart came and stood in front of Sathewada and her husband asked her to get in, she refused. The irate husband pulled out the whip from the cartman and raised it aloft to chastise the wife. Suddenly Megha rushed in.

Megha :—Baba wants you urgently to go to Dwaraka Mayee.

H. V. S. dropped the whip and went to Baba.

Baba :—What is the matter? What is it that has happened? Your land is there. Where is the necessity to go and see it?

H. V. S. felt ashamed of his attempt at whipping his wife and was glad to note the watchful eye of Baba over himself and family.

VIII. HELP IN BUSINESS.

(a) D. S. Rasane

548. Damodar S. Rasane had an offer for speculation at Bombay in cotton from a broker. The broker promised him lakhs of rupees by way of profit. D. S. Rasane wrote to Shama to get Baba's permission. Shama brought the letter to Baba. Before it was read, Baba spoke.

Baba :—Damia wants to catch at the sky. He is not content to keep what God has given him. Damia's mind is confused. Write to him that his present state is not unhappy. His present half loaf is enough. Let him not be bothered about lakhs.

Then Damia went in person and thinking of starting that speculation and giving Baba a share in the profits, massaged Baba's feet.

Baba, loudly :—Damia, I am not in anything (i.e. I do not wish to get entangled in any samsara, like sharing profits.)

So, that enterprise was given up.

Again Damia had a proposal, when prices of grains were running high to buy in a lot of grain and store it for some months or years and then sell it. Damia went to Baba and said " Shall I trade in grain ? "

B.—No, you will be buying at five seers and selling at seven.

But for weeks, the rise in prices was kept up and Baba's prophecy seemed to be falsified ; but a month or two later i.e., in Sravan, there was abundant rain on all sides ; and the prices suddenly fell and remained low for a long time. The grain storers had a serious loss. *Baba saved Damia from that fate.*

(b) Bayyaji Patel

549. (1) Baba was giving regularly Rs. 4/- *per diem* to Bayyaji Appaji Patel for years.

B.—Do not lend these moneys, nor give them away to others. Do not eat and excrete these.

Baba evidently wanted the money to be invested in land purchases. Accordingly Bayyaji purchased 84 acres of land which he is still retaining.

(2) Sugarcane was the vogue and everybody was planting the Godavari valley with sugarcane.

Bayyaji :—Baba, shall I plant sugarcane ?

Baba ?—Don't.

But the example of others and the hope of large profits from sugarcane made Bayyaji disregard Baba's advice and go in for sugarcane planting. What was the result ? First, a loss of Rs. 300/- in the money invested and next the going without the usual supply of dry crops he would have got on the land.

(c) Rao Bahadur S. B. Dhumal

550. S. B. Dhumal was offered the Public Prosecutorship at Nasik. He wrote to Shama for Baba's approval.

B.—Why should he accept the new ? The old is good enough.

S. B. D. rejected the Public Prosecutorship and his income was still good.

IX. BABA SUBMITS TO WORSHIP OUT OF LOVE TO DEVOTEES.

551. Baba from the beginning disliked or avoided the worship of his body by devotees. But Mahlsapathy's ardent devotion began the worship and could not be resisted. Bapu, a four year old son of N. G. Chandorkar extended it, and all began to claim the same privilege as the child. Still Baba did not wish to have sandal applied to his forehead—e.g. in three horizontal lines. But Dr. Pandit

came and put these lines of sandal on Baba's forehead. Baba suffered it quietly.

Dada Kelkar :—Baba, how is it that though you objected to this form of sandal paste, you allow it now?

B.—Pandit believes in his mind that I am the same as his Brahmin guru Dhopeswar Kaka Maharaj, and applied sandal to me as he was doing to that guru. Hence I could not object.

Abdul Rangari, a moslem, came later and asked Baba.

A. R.—Baba, how is it that sandal is being pasted on you? This is not our custom.

B.—Jaisa Desh, Vaisa Vesh (i.e., we must conform to our surroundings). The Hindus worship me as their God. Why should I displease them? I allow them to do so. I myself am a devotee of God.

Baba orders Guru Purnima Celebration

552. Baba's (group) Arati and Pooja on ordinary days was started in 1909, but for some time, there was no celebration of Guru Purnima by special worship of Baba on that day. Baba himself sent for Dada Kelkar on Guru Purnima day and said "Do you not know that this is Guru Poornima. Bring your worship materials and do your Guru Pooja. Then Guru Pooja was done on that day and this practice of celebrating Guru Poornima by all the devotees worshipping Baba, then begun, has continued up-to-date.

But Baba objected to stealthy midnight worship of himself on Sivarathri, by H. V. Sathe.

X. BABA'S WATCH OVER DEVOTEES

(a) N. G. Chandorkar

553. When N. G. C. was transferred to Pandharpur and was approaching Shirdi to take leave of Baba, Baba addressed the devotees present and said to Mahlsapathy, Kasiram and Appa Scindhe:—"Let us four do Bhajan. The door of Pandari is wide open. Let us joyously do Bhajan."

Then Baba led with the song :—

To Pand'ri I will wend my way,
Therein to be staying,—
To stay there, O, therein to stay.
For there my Lord is living.

As they were singing this, Nana Saheb entered the Mosque.

(b) Joshi of Kalyan.

554. Joshi, younger brother of the Thana pleader Joshi, wanted to go to Baba (Shirdi); but could not afford it. Some days later a Konkanasth Brahmin was taking leave of Baba to go to Bombay.

Baba (to K. B.)—"Take this packet of Udhi and give it to a man who will meet you in the train and ask you for just a span of space to sit.

K. B. (receiving it) :—"If I do not find any man, I will send this packet back to you.

B.—You will find the man.

Then K. B. started from Kopergaon to Bombay and up to Kalyan found no one. At Kalyan the whole train and his compartment were overcrowded and Joshi, the younger rushed into his compartment and asked for a span of space. K. B. gave him the space and also the Udhi.

(c) **Kaka Mahajani.**

555. On the 3rd week of October 1917 at 5 p.m., K. M. was at his office and met the son of his master, the sait.

S. S.—My father writes from Nasik and wants to know if Sai Baba would advise him to prolong his stay there or go back to Bombay. Please go to Shirdi and consult Baba.

K. M.—H. S. Dixit is at Shirdi. We shall write to him to consult Baba and get his orders.

S. S.—No, no. The sait is particular that you should go and get orders direct from Baba.

K. M.—I will go.

At that same time Baba was at the mosque with H. S. D. and 24 others.

Baba turning to H. S. D.—Baba Saheb ! What matters are being bruited and what deliberation ! !

Next day K. M. arrived at Shirdi.

Baba to K. M.—You have done well in coming.

Baba (turning to H. S. D.)—Last evening we were thinking of this. Were we not ?

Then K. M. and H. S. D. compared notes and found how Baba was watching devotees both at Bombay and at Shirdi at the same time.

(d) **Rao Bahadur M. W. Pradhan's mother.**

556. Baba to M. W. Pradhan—On this side of *my* body there is excruciating pain. It will be alright in two or four days.

Baba, when saying this, was apparently healthy and M. W. P. could not make out its meaning at the time; but when he went home to Bombay he found that *his* (M. W. P's) *mother's* body on one side (by reason of hemiplaegia) had excruciating pain and it was alright in two or four days.

(e) **Manager's servant**

557. Baba, before Mr. Manager :—My leg is paining. It will be alright, if Korphad (aloe. *சேந்நிலித் கத்தாழை*) is split in two, warmed over a fire and applied.

It was Manager's servant that had pain (lumbago) and the suggested application of Korphad was adopted and the servant was cured.

XI. BABA'S WATCH AND FORE- KNOWLEDGE.

(a) **G. G. Narke.**

558. In 1916, a halwa-maker usually supplying *halwa* for Baba's Arati died of plague.

Baba to G. G. N.—Go to the halwayi's shop and bring *naivedya*.

G. G. N. going to the place asked Mrs. H.—Baba wants Naivedya.

Mrs. H.—Look there. My husband's plague-stricken corpse is there.

The Halwa is in the almirah. Take it if you please.

G. G. N. took it, trembling for himself and for others who were going to take naivedya, with the possibility of catching plague; and he placed the Halwa before Baba.

B.—You think you will live if you are away from Shirdi and that you would die if you stay at Shirdi. That is not so. Whoever is destined to be struck will be struck. Whoever is to die will die. Whoever is to be caressed will be caressed.

The Halwa was given as naivedya and none caught plague from the Halwa.

(b) S. B. Dhumal.

559. S. B. Dhumal at Nasik found plague in the town and plague rats in his house. He wrote to Shama at Shirdi asking him to consult Baba whether he should leave the house and go to the bungalow. Baba's answer permitting the removal to the bungalow came. But on the very night of going to the bungalow a dead rat was found in one of the beds and a letter was sent to Baba as to whether he should move away. S. B. D. continued to remain in the bungalow till the reply should come. The reply came advising continued stay. Later, dead rats were found all over the house, in the servant's quarters, in the well, as in the neighbourhood. Then writing a letter again to Baba, S. B. D. packed his articles before reply came, and



RAO BAHADUR S. B. DHUMAL



P. R. AVASTI

was about to unlock his house at Nasik for re-occupation. Just at that moment Baba's reply came. It was :—Why should we give up (change) our residence ?

At once S. B. D. went back to the bungalow and lived there. By Baba's supervision, S. B. D. and his family were perfectly safe.

XII. BABA ASSUMING THE ROLE OF BOSS OR MASTER TO DEVOTEES

(a) Kaka Mahajani.

560. B.—How is Thakersey, Kaka's (Mahajani's) master ? He has a different master to give him bliss.

(b) Re : Purandhare R. B.

561. A Devotee—His (R. B. P's) boss will take him to task if he overstays.

B.—I am his boss.

562. Devotee.—Baba, give me leave to catch the train; else, I will be dismissed from service.

B.—There is no other superior here (for you, except me.) Take food and go in the afternoon.

[Implicit obedience to Baba's orders was always found to be the safest course].

XIII. BABA'S KINDNESS EVEN TO CRIMINALS

563. One day in Dassera 1915, Baba said to H.S.D. Kaka, in our Durbar, the good and evil alike come. We should regard them impartially ; should we not ?

A clerk then came and prostrated before Baba. * There was a warrant out for him for having embezzled his master's money. So his immediate senior officer, who was present at the mosque thought that he must go and inform the police.

Baba then narrated the incidents about embezzlement and warrant, however concealing the real names and substituting for these, general names like Vani, Teli, etc.

Baba to the clerk :—Go and have your meal at once.

Baba to the senior :—You had better remain here.

Baba again, to the clerk, (who had finished his meal and had a little private conversation with Baba):—You may go away now.

Baba (detaining the senior, who was afraid that his own superiors might blame him for letting the clerk escape) :—Are you afraid ?

Senior :—No, Baba.

The senior was sent away from Shirdi only after 3 or 4 days. His superiors did not blame him. The clerk surrendered himself and pleaded guilty at the prosecution, evidently following Baba's advice. The master did not press for a severe sentence and a light punishment was awarded.

XIV. BABA'S HELP IN TRAVEL

564. B.—To Nana (with Haridas):—Take food and go to the train.

[Haridas having no faith in Baba started without meal. N.G.C. took his meal and reached the station before the train arrived].

565. B.—To Purandhare :—Stay two days at Nasik and then leave.

[R. B. P. was forced by illness of his children to stay at Nasik for two days]

566. B.—B. V. Vaidya (going to Nasik) :—There is plague in Nasik. Go back home, with your children.

567. B.—To Tatya, who had got a summons from court:—Do not go to court to-day. [The court was suddenly closed that day.]

568. B.—Tatya, do not go to the market or at least take Shama with you.

[Tatya went and one of his horses became uncontrollable with smart pain in the waist.]

569. B.—“Englishman, do not go to Kopergoan”.

The Englishman went and on the way was thrown off the carriage and had to be an in-patient at the Hospital.

570. B.—(to Kaka Mahajani, on his arrival) When do you go back ?

Kaka :—When you order.

Baba.—Go to-morrow morning.

Kaka Mahajani started next morning and found that he was badly needed at his office.

571. B.—(to Mr. Manager, soon after his arrival at Shirdi with the hope of getting Baba's blessings for employment) :—“Go back to your place (Holy City) via Ahmadnagar. Start now with Tatya Patel.”

Mr. Manager thought it was hard lines to go back at once and that without employment. But, when he reached

his Holy City, the directors of a Mill were eagerly waiting for him, on account of a strike among mill hands and they made him their manager.

572. Baba to N. G. C.—Do not go to-day ; but go to-morrow to meet the collector at Kopergaon.

The collector had cancelled that day's engagement by wire and came to Kopergaon only on the following day, facts unknown to N. G. C., but known to Baba by his Antarjnana.

573. Baba to Pandharpur Vakil:—Do not start to-day. Start to-morrow for your Pandharpur case.

The Vakil later found that the Govt. Vakil on the opposite side had obtained a day's adjournment without notice to him.

574. H. S. D. to Baba.—On 6-2-1916 the will case is to come up for hearing. So the Bombay party wants me to start now, to give evidence.

B.—No, no, let us wait and see.

H. S. D. later :—The case, it seems, has been posted to the 9th.

B.—Let us wait and see.

H. S. D.—The case has been posted to the 13th.

B.—Let us wait and see.

Baba permitted H. S. D. to start only on the 14th and the case was actually taken up on the 15th at Bombay. The detention seemed to be risky, as the party summoning Dixit was considering whether to issue a warrant. But Baba sending him on the 14th averted its issue.

XV. BABA'S HELP IN MARRIAGE

(a) Adam Dalali

575. *Adam Dalali* (to Baba):—My son has to be married. Unless you bless and give permission, how am I to get the money for it?

B.—Wait.

After a time, Baba said to A. D.—Now, celebrate your son's marriage.

A. D. then got very good brokerage business and with the money got, he performed his first son's marriage.

Similar blessings from Baba enabled him to perform the marriage of his two other sons.

(b) L. G. Munge

576. *Laxman Govind Munge* went in 1890 to Rahata and there met Sai Baba.

B.—Come child, I was thinking of you yesterday. Come, eat this mango and shampoo my leg.

B.—What for have you come?

Munge.—My marriage is settled. I have no jewels. I have come to borrow jewels (from my relations.)

B.—Who is whose? Who gives? Who receives? None will give timely help. If you need 1,000 Rupees or 2,000 Rupees (worth of ornaments), receive it from me.

Munge (thinks)—How is this poor Fakir to give me 2,000 Rupees jewels.

His relations (as foretold by Baba) refused to help. Then a Gujarati Sowcar at Sinner was induced by M's friend to lend him 2,000 Rupees worth of jewels, for a payment of 25 rupees cash. Thus the marriage was celebrated.

(c) Damodar Rasane

577. *Damodar Rasane* had four offers for his son Daulat Shah, one of which had Rs. 2,500/- or 3,000/- of dowry.

D. R.—Baba, which of these girls' horoscopes shall I accept for my son ?

Baba, picking up a poor girl's horoscope :—Damia, let this be your daughter-in-law. [That girl was married to Daulat Shah and proved a good choice].

(d) S. B. Dhumal

S. B. Dhumal became a widower at 36 without issue. The question about his marrying again was raised by his father-in-law Rao Bahadur B. D. Kinkhede. Rao Bahadur approached Baba. Baba's eyes gave the negative reply. Baba did not permit him to marry at all. Hence Rao Bahadur S. B. D. remained single till the end of his life.

XVI. BABA'S LOVE TO Mr. R.

578. Baba to R., a graduate, when he first came and bowed to him.—What ! Do you worship a man ?

R. was stunned by the remark (or rebuff rather) and plunged in despair. Then finally when Baba was alone he approached him. Baba beckoned him to approach and after

R. placed his head upon Baba's feet, embraced him and seated him near himself.

B.—You are my child. When others, i.e., strangers, are in the company, we keep the children off.

After R. began the japa of Sai's name, Baba sent for him.

B.—What were you doing in the morning?

R.—Japa.

B.—Of what name?

R.—Of my God?

B.—What is your God?

R.—You know it.

B.—(smiling) That is right.

Baba thereby expressly approved of Sai Nama Japa and the maintenance of secrecy about one's religious Sadhana.

On one occasion (a Guru Poornima perhaps) when all devotees (except R.) had brought and placed garlands upon Baba, R. was mortified at his own forgetting to bring a garland. Then Baba lifting up a bundle of garlands from his body, said to R.—All these are yours.

R. was identifying himself with Baba and in 1915, at Rama Navami, tried to get Baba's approval and sanction for that identification. At Rama Navami, numerous devotees placed new cloths before Baba so that he may touch and return them. R. brought a very fine Dacca muslin (bought for Rs. 85/-) kept it inside his shirt and then bowing to Baba, slyly thrust the muslin under Baba's gadi, when no one noticed it. R. was resolved that if Baba

cared for his love, the muslin should be retained and not returned by Baba, as Baba and R. were one. When all clothes were returned, Baba got up.

B.—I say, clear off all that lies on the gadi (mattress) and dust it.

The mattress was removed and the muslin packet was revealed.

B.—(picking it up and spreading it out) Hallo ! What is this ! Muslin ! I am not going to return this. This is mine.

Baba then wore it over his body and turning to R. said :—Do I not look nice in this ?

R. was overjoyed to see that Baba recognised that he and R. were one and accepted the present in that spirit.

XVII. SAVING LIFE

(a) S. B. Nachne's

579. Baba, in the presence of S. B. N. and many others in 1913 said :—

We should not trust mad men.

In 1914 Nachne was doing puja at home and a mad man rushed inside, seized his throat, and said, " I will drink your blood ", and opened his mouth wide to bite his throat. S. B. N. thrust a spoon into the man's open mouth and then lost his consciousness. Others rushed in and saved his life. When he went later to Baba, Baba said to Anna Chinchikar (pointing to S. B. N.) :—

Anna, if I had delayed an instant, then this man would have indeed perished. The mad man had seized with his

hands his very throat. But I extricated him. What is to be done? If I do not save my own children, who else will?

(b) Nimonkar's baby

580. S. S. D. Nimonkar, C. I. D. Inspector was on his way from Poona to Nimon, where his brother's wife was recently delivered of a child. On the way he called on Baba at Shirdi. Baba in giving him leave with the usual udhi said :—" *Save the child's life*".

Then S. S. D. Nimonkar went to Nimon where the new born child had become cold and chill and the parents had lost all hope of its life. He looked for Baba's udhi and not finding it took the baby in his lap and prayed to Baba for his help, to give the baby its life. In 15 minutes' time, the child improved.

BABA'S INDEPENDENCE

(a) Dhulia Court Commission

581. A person was charged before the Dhulia Magistrate's Court with stealing jewels etc. The man pleaded that Sai Baba of Shirdi had given him the jewels and cited him as a witness. Summons came.

Constable :—Baba, here is a summons for you.

B.—Take it and throw it into the fire.

Somebody took it and threw it into the fire. Anyhow the report was sent that Baba was served and as Baba was absent for the trial a warrant came to Shirdi.

Ganpatram, the constable to Baba :—Baba, they have sent out a warrant. Will you kindly go with me to Dhulia ?

Baba, angrily :—Throw that piece of paper into—(Baba was cursing and swearing).

The constable was perplexed. Then, as advised by N. G. Chandorkar, a Mahajar (largely signed) was sent up to the effect that Baba was worshipped by large numbers as God, that the issue of summons and warrant were improper and undesirable and that if his evidence was necessary a commissioner might be sent to take it. Then Nana Joshi the commissioner, a first class magistrate came and examined Baba.

Commissioner :— What is your name ?

Baba :—They call me Sai Baba.

Com :—Your father's name ?

B :—Also Sai Baba.

Com :—Your Guru's name ?

B :—Venkusa.

Com :—Creed or Religion ?

B :—Kabir.

Com :—Caste or race ?

B :—Parvardigar (i.e., God)

Com :—Age, please ?

B :—Lakhs of years.

Com :—Will you solemnly affirm that what you are going to say is the truth ?

B :—Truth.

Com :—Do you know the accused, so and so ?

B :—Yes, I know him and I know everyone.

Com :— The man says he is your devotee and that he lived with you. Is that so ?

B :—Yes. I live with every one. All are mine.

Com :—Did you give him jewels as alleged by him ?

B :—Yes. I gave him. Who gives what to whom ?

Com :—If you gave him the jewels, how did you get them and become possessed of them ?

B :—Everything is mine.

Com :—Baba, here is a serious charge of theft. That man says that you delivered the jewels to him.

B :—What is all this ? What the devil have I to do with all that ?

The Commissioner was perplexed. Then it was suggested that the village diaries showing the presence of strangers in the village should be sent for. The diary showed that the accused, a stranger was not at Shirdi, at the time of his alleged receipt from Baba. And it was known that Baba never left the village.

The Commissioner put these facts before Baba and Baba said they were true. That closed the Commission evidence. Baba was not asked to sign or put his mark. Baba does not appear to have signed or put his mark to any paper at any time.

(b) Curtis' Visit

582. In 1910-11, Baba said at the Dwarakamayee :—
Rascal, coming to see me ! What have I got ? I am a naked fakir with human organs.

People wondered whom Baba referred to. Then in a short time a big official procession passed by the mosque, including Mrs. and Mr. Curtis, Revenue Commissioner, Mr. Macneil, the collector etc. They passed on to the chavadi. The Assistant Commissioner said (to N. R. S.) ;— “ Ask Sai Baba to finish his morning routine quickly as the sahebs (officers) wish to see him ”.

N. R. S. :—Such a communication to Sai Baba is unthinkable. If you have any business with him, you must await his pleasure.

In half an hour, Baba passed by that side. Mrs. Curtis, bowing to Baba said :—We wish to have a little talk with you, Maharaj.

B.—Wait half an hour. I have to go and beg.

So saying, Baba went away ; but returned in ten minutes. Mrs. Curtis, again bowing, repeated her request.

B.—Wait one hour.

So saying Baba passed on to the Masjid.

The officers were in a hurry and they did not stop ; and Mrs. Curtis' object namely, to get a child by Baba's blessings was not achieved.

Baba's Fearlessness—Worship with Sandal Pasto— Muslims with clubs

583. Baba was being worshipped by a number of Hindus with flowers etc. As for sandal, the chief devotee, Mahlsapathy applied it to Baba's neck, but not to the forehead, as Baba objected to it. One day Mahlsapathy had a vision of Baba with sandal on Baba's forehead. Thereafter

Mahlsapathy was regularly pasting sandal on Baba's forehead without any objection from Baba. But some muslims raised objections. But Baba did not care for their views. Then the muslims met together, consulted the Sangamnere Kazi and resolved to beat anyone who should put sandal on Baba's forehead. One Tambuli told Mahlsapathy of this fact. That day Mahlsapathy stood outside the mosque compound and performed puja of Baba from there.

B.—What are you doing there ?

M.—Doing your Puja.

B.—Come in and daub me with sandal on the forehead, hands, breast, and everywhere. Let me see who will dare to beat !

The moslems were cowed and the puja with sandal developed into regular Hindu worship as in temples.

Baba's Justice

584. In 1913—1914, plague raged at Poona. R. K. Dube who vowed to go to Shirdi, broke that vow and went to Sasarwada. In that trip he lost a child and his wife was seriously unwell. Dube prayed to Baba.

Baba, appearing in a vision, said :—One must perform his vow. Else he has to bear the punishment in this manner.

Applying Udhi to Mrs. Dube, Baba disappeared.

Dube saw the Udhi on her face. The next day she recovered.

Later when Mr. and Mrs. Dube went to Shirdi, Baba referred to the above incident.

Baba's Justice and Equality

समाहं सर्वभूतेषु

585. This world is funny. All are my subjects. I look upon all with equal eye. But some turn thieves. What can I do for them? People at death's door plot against the lives of others. These offend and hurt me much. But I am quiet, saying nothing. God is great. He has his officers everywhere, who are all powerful. One must rest content with his lot. I am very powerful. I was here eight or ten thousands years ago.

(a) Margosa Tree Branch

586. Baba.—You have to cut your own child if it falls athwart the womb. (With this remark, Baba himself cut off a branch of the Margosa Tree that interfered with the raising of a wall in Sathe Wada).

(b) S. B. N's Mother-in-Law's Revenge

587. Dada Kelkar.—Where am I to get onion for my grand-daughter's eye?

B.—Get it from this Ayi (pointing to S. B. Nachne's mother-in-law).

M.-in-L.—Baba, this Dada abused me this morning for cutting onions.

I do not care to give him anything; but if you order it, I will give him onion.

B.—Do.

(N's Mother-in-law had the grand revenge of returning good for evil, by Baba's just orders.)

(c) Bala Patil

588. Damia (i.e. Damodar S. Rasane) went to Baba and requested him to send Bala Patil, his attendant, who was of a low caste, to D's house for a meal as Baba's representative.

B.—Yes, but do not cry “Dhut, Dhut” (keep away, keep away) at him. Do not give him a place far away from your own place of eating.

Damia adopted Baba's advice and took Bala Patil as his guest and made him sit near him and not outside the house for the meal.

(d) Chakra Narayan

589. When a Christian, Chakra Narayan was appointed Police Fouzdar at Kopergaon, a devotee said to Baba :—We have got a Christian for the Fouzdar.

B.—What of that ? He is my brother.

(e) Peston Jamas

590. Peston Jamas and his brother-in-law went in about 1915 to Shirdi, to see “Sai Maharaj”. There at the Dixit Wada, there was much crowding and rich people alone were accommodated upstairs and these two Parsis were left downstairs.

“What sort of justice is here in this Darbar ! Big people enjoying comforts above and poor people left downstairs to suffer inconvenience”, thought these Parsis. When they went to Baba, at the Mosque.

Then, Baba (to some-one present) ;—Take these people up.

And they were given accommodation upstairs.

(f) Tukaram Barku

591. Tukaram Barku, a Mahar (Harijan) was leaving Shirdi in quest of employment. Baba met him and put his arm round his neck.

Baba :—(to Barku) Do not go.

Barku :—I must go and earn.

Baba :—Do not go.

Barku disregarded the advice, went, fell ill and had prolonged illness and returned earning nothing.

Baba and Creatures

592. Nana Saheb Dengle bringing a silver plateful of dainties, gave it to Baba and begged him to eat. Baba shouted out. A black dog ran up and licked up the food. Nana Saheb was disgusted and thought, "Is it for this pariah dog that I prepared all this "

Baba (flinging away the plate) :—Take this away.

Baba's Religious Tolerance and Catholicity

593. Baba :—All Gods are one. There is no difference between a Hindu and a Mohammedan. Mosque and temple are the same. Yet I will respect your (people's) susceptibilities, and not enter the temple (as you object to the entry.)

Look at Chokamela's life.

594. Baba to H. S. D. (who had been just recently talking ill of Christ and Christianity at his own lodgings)—

Get away. Do not massage me.

(Again when H. S. D. repented and approached, Baba raised no objection to his massage.)

Baba and Conversions

595. Bade Baba (Fakir Baba) brought with him a recent Hindu Convert to Islam to the mosque.

Baba, slapping that convert on the cheek :—" Ah ! you have changed your father !"

Baba's Prayers

596. Sai Baba :—I speak things here. Things take place there (in accordance with my words). This is all God's sport (lila).

(Re : M. W. P.), Baba :—O God. Let the rain stop. My children have to go home. Let them go back comfortably. (And the rains stopped till M.W.P. reached the Railway Station.)

H. V. S. Dada Kelkar :—When are we to have a grandson ?

Sai Baba :—I am requesting Allah. He will comply with my request.

597. I have been considering long and thinking day and night. All are thieves ; but we have to deal with them. I prayed to God night and day for their improvement or removal. But God delays and does not approve of the (my) attitude, and grant the prayer. I will wait for a month or two and see. But living or dead, I will have what I have been praying for. I will not go to Teli or Vani. I will never beg of them. The people are not good and devoted. They are unsettled in mind etc.....A few friends will gather together and talk divine wisdom, and sit and contemplate.

598. In 1886. (Baba to Mahlsapathy):—I am going to God.

599. (*Re : hand burnt*) Baba :—It is all God's play. He himself will cure. Why should we be anxious? Allah is my doctor.

Baba, to R. B. P. :—In two or four days I will be alright. Allah has given me this sickness and He will make me alright within that period. You need not cry.

Baba's Practical wisdom and detachment.

600. Baba was seated at the mosque. The season for custard apple (*Seethapal*) had just begun. A woman with those fruits was coaxing Baba to take the fruit. She demanded very high prices first.

B.—I do not want your fruits. Take them away.

Then the woman begged of him to take six fruits for ten annas. The fruits were bought. A little later, before the woman was paid, another woman with *Seethapal* turned up and Baba bargained with her.

B.—For ten fruits, I will give only six annas.

The woman agreed.

B.—Shama, what is the total to be paid to these women.

Syama :—Deva, one Rupee.

Then Baba addressing someone present :—Bhav, will you give me 2 Rupees.

That man gave the two rupees asked for.

Then Baba calling the first woman :—Have this. Take the money.

And he paid her one rupee.

Then Baba called the second one and paid her also one rupee.

The devotee, who paid 2 rupees said, "Baba, I do not understand all this. Can you make me understand?"

B.—What is the difficulty? When the first basket came, fruits were scarce and so 10 annas for six was settled.

When the second basket came, fruits were not so scarce; and so 6 annas was fixed for 10 fruits. As for the actual payment, each was paid according to her Bhagya (poorva Karma etc.)

601. In 1890 Nana Saheb Nimonkar voluntarily offered a ten rupee note.

B.—I will not take this. I am a fakir.

602. Mr. Kanitkar went with his family in about 1907 to Baba and found Baba in the Chavadi using obscene language by way of abuse and wondered at it. One of his clerks said that Baba was a great saint. Then Kanitkar said, "I will consider Baba a great saint, if he returns all the dakshina he has taken from members of my family."

Then when his wife and family went to Baba,

B.—Here is all the money you have given till now. Take it away.

Mrs. K :—It may be useful for purchase of fuel etc. ! Keep it.

B.—I do not want it.

603. (to S. B. Nachne) Whatever you do, do thoroughly. Else do not undertake it.

604. Baba :—Do not borrow for celebrating a feast or festival, for a pilgrimage or other journey.

605. Baba :—Always take your meal before you start for a journey.

Baba's Conservatism.

606. Baba (to Haribhav K. Karnik) :—Do not get up the steps of the mosque. Go back straight to your home (Dahanu) without halting on the way.

Haribhav went back and found that his grandson's wife had died just two hours before Baba spoke.

607. Mrs. Gokhale was coming into mosque with others.

Baba (to Mrs. Gokhale) :—Do not climb into the mosque.

She went back, purified herself and again tried to enter it.

Baba (again) :—Do not enter.

Then Mrs. Gokhale went home and found that when she tried to enter the mosque, she was under pollution, arising from the death of a relation.

Baba's Mystical Rites and Wisdom.

608. (a) Village women to Baba :—You are grinding wheat into flour. Let us also help you.

Baba—Do.

After some grinding,

Women :—Baba, you do not prepare bread. So we will take away the flour.

B.—No, no, no. Come on. Let us carry all the flour.

Then Baba led the way to the streamlet which forms the northern boundary of Shirdi.

B. Now let us throw all this flour alongside of the stream on its bank. These epidemics, cholera, plague etc. come in the shape of Goddesses and they will be satisfied with this flour which we offer and will go away from the village.

In point of fact, when Baba threw the flour alongside of the streamlet the threatened epidemic did not visit the village.

(b) Baba rubbing coins.

Baba when alone used to take out coins from his pocket and rub their surface with his fingers, (as a result of which all the letters etc. were rubbed out) saying :—

Nanache Nanache (i.e. Nana's Nana's) Kakache Kakache ; Somyache Somyache etc.

By this, adverse circumstances against these persons were rubbed out. That is what the devotees felt and believed.

(c) Baba watching over the safety of devotees.

Baba to Abdul :—Abdul, place some buckets of water next to that Akandam in the Lendi garden. See that that lamp (Akandam) is perpetually burning. Feed it always with oil.

Baba, after the buckets, full of water, were placed near the Akandam, would sprinkle water from them in all the cardinal directions and he would also stand up and walk a

few steps in each direction and intently speak at the horizon in each direction evidently to note and avert evils befalling his devotees.

(d) Baba one day suddenly put his hand up to the elbow very close to the Dhuni fire at the mosque or even into the fire. His skin was burnt.

Shama.—Baba, why do you do so. So saying, Shama pulled him off.

Baba.—Let the cursed hand go. A child had fallen into the fire and I was picking it out.

Later, informaton was received that in some place, not far off, a blacksmith's child had fallen into the fire and was picked out before any danger to its life happened.

MISCELLANIA

I. Baba's advice re. His Biography

609. Baba.—(How the biography ought to be written).

(1) Inquire and collect a true account of events and experiences of devotees.

(2) The biographer should not write with self-conceit and in the spirit of controversy. Let there be no taking of sides and no aggressive debate.

(3) The biographer must drown himself in the contemplation of Sai Baba and after full surrender of self and egotism, the biography must be written. It will then be really written by Baba himself.

(4) Benefit of reading, writing and thinking of Baba's life is this :—

Devotion will be intensified and ignorance will be dispelled. If however the book is written in a controversial spirit, ignorance will develop thereby.

(5) If anyone serves me (Baba) with faith, God will be kind to him.

II. Baba's Peculiar methods of Talk— Paradox

610. When H. S. Dixit had a vision of Vittal (Pandari Nath) at his lodgings and then went to Baba, Baba said :—

Has not Vittal Patil come? Have you not seen him? That Vittal is very elusive. Tie him fast. If inadvertently, you lose sight of him for a second, he will vanish.

611. Das Ganu Mahraj was much confused about the meaning of Isavasya Upanishad and went to Baba.

Baba.—What, man, is the difficulty in this? Go back to Kaka's house (in Ville Parle). His molkarin (i.e., servant girl of the agricultural class) will clear your doubt.

Das Ganu went; and a young servant girl aged 8 and belonging to the Kumbi caste, by her words and conduct enabled him to understand the Upanishad.

612. When Shama was stung by a snake and went to Baba at the mosque, Baba :—

Do not get up Brahmin. Get back. Descend. Shama was afraid that this was an order to him not to

climb. Baba, a little later, :—Come up. The fakir, God, is kind. You will be cured. Then Shama discovered that the first spoken words were addressed to the poison so that it should not creep up the body of the Brahmin.

613. Uddhavesa Bua was writing a letter to Baba every Ekadasi day i.e. once in 15 days. He visited Baba some months before Baba passed away.

B.—Well, go. You need not be coming here every fifteen days. I am always with you and will ever be. Tell all people there (i.e., convey my best wishes to all.)

This was really bidding farewell. Uddhavesa did not however understand it, but somehow owing to forgetfulness, he did not send his Ekadasi letter thereafter. Obviously Baba's reference to the 15 days' visit, was a reference to these letters.

614. Baba (1) (re : a poor but saintly man):—"He has much *paica* (literally Cash) "

(2) "Brahmins earn much *paica* by their ways." (Baba meant by "Paica"—Punya, or Apoorva, i.e., merit.)

615. B.—(re : a person of Harda who had just died) How can he die ? In the morning, he will come to life.

(The relations of the deceased were looking for the revival of the corpse and were disappointed. Baba referred to survival of personality and taking up a new body in the next birth.)

616. B.—That Fakir is kind to all. [Baba referred to his God—Guru, under the term Fakir.]

617. H. S. D. to Baba :—Nana Saheb Karambelkar writes that his wife and brother are unwell and wants your help for their recovery.

Baba.—The brother will recover.

H. S. D.—The lady ?

Baba.—Is she come ?

H. S. D.—No, but shall we send for her ?

Baba.—Yes.

The brother recovered and the lady died. 'Is she come ?' means, in "sukshma sarira, after death."

618. H. S. D. wished to help a devotee at Shirdi who was in pecuniary difficulties, but who would not accept any presents. So he enclosed the money in an envelope and went to Baba.

H. S. D.—Baba, shall I send this letter ?

Baba.—Yes.

H. S. D. sent it at once ; and it was accepted. The devotee gave the explanation. Two hours earlier, the wife of that devotee went to Baba.

Baba.—Mother, I am coming to your house. Tell your husband, not to reject me.

III. Baba's peculiar humour, double entendre, jokes etc.

619. Once a goat entered the mosque, old, famished and just about to die.

Baba (to Bade Baba) :—Cut that goat with one stroke.

Bade Baba :—(Looking at it with pity) - How are we to kill this ?

So saying, he went away from the mosque.

Baba :—Shama, You cut it. Fetch a knife from Radhakrishna Ayi.

(Ayi sent a knife ; but learning the purpose recalled it.)

Shama :—I will go home to fetch a knife.

Shama went home and stayed away there.

Then Baba to H. S. D.—You fetch a knife and kill it.

H. S. D. went and fetched a knife.

H. S. D.—Baba, shall I kill it ?

Baba.—Yes.

H. S. D. lifted up the knife and held it up in hesitation.

Baba.—What are you thinking of ? Strike.

Dixit obeyed and was bringing the knife down.

Baba.—Stop. Let the creature remain. I will kill it myself but not at the mosque.

Then Baba carried the creature a few yards, after which it fell dead.

620. G. D. Pandit of Pelaspe came and bowed to Baba.

Baba.—(to some one) What is Bapu Saheb doing ?

Narayan :—Sleeping.

Baba.—Narayan, beat him well, when he comes here. He owes me three or four thousand Rs. and delays payment.



DAS GANU MAHARAJ



NARAYAN TIRTHA

This referred to a debtor of G. D. Pandit named Bapu Saheb who owed G. D. P. that amount and was delaying payment. But B. S. Jog (who was Baba's occasional banker) believed that it was a wrong accusation against him and he declared in anger that he did not owe any such sums.

IV. Baba's peculiar method of Teaching

621. Madhava Bua, sat before Baba and thought that Baba should teach him the nature of a "Hamsa" saint.

Baba (to M.)—Go and hear Pothi (read by H. S. D.) At once M. went to H. S. D. and found him reading Ekanath Bhagavat, skanda XI, Chapter 18, Verses 27-37, describing Hamsas and Paramahamsas.

622. A Prarthana Samajist discovering that Baba's power, nature and acts showed (a) that Avatars were possible and probable, (b) that God comes as Avatar to help devotees and (c) that offer of camphor, and naivedyas to Avatars and God is right, came to Baba and sitting before him framed within his mind, this question :—Baba shall I place all my burdens on you ?

Baba (loudly) :—Yes.

P. S. (loudly)—Do you look on all with equal eye ?

B.—Some sense is required to ask questions. What a silly question you ask ? I look on all with equal eye.

P. S. mentally prayed or wished to have an Ishta devata (divine form) for worship. He turned to the old sala and there a lovely female figure was standing and looking at

him. He turned to Baba. Baba looked at him with a smile. On that occasion this happened several times.

P. S. learnt later that the figure he saw was Annapurna and made her his Ishta devata. On the second visit of P. S. to Shirdi somebody discussed with him the good of going to Shirdi and that upset his faith. Then he went and sat before Baba.

B.—Shama, take this man. Tell him something.

Shama took him out and said :—

Outsider's talk and upsetting of your faith thereby is all Baba's Lila. Do not mind what the world says or the troubles it gives. Keep your mind at Baba's feet. Then Baba will give you peace.

When the two returned, Baba (to P. S.) :—Follow Shama's advice.

623. Baba, to Radhabai Deshmukhin :—

मी कानाला डसणारा गुरु नव्हे :—I do not instruct through the ear.

आमाचा घराणें निराळा आहे :—Our traditions are different.

624. Baba to Upasani Maharaj :—Be by me and keep quiet. I will do the rest.

As in the case of Narayana Tirtha, he infused this devotee with thought and feeling without giving express instruction (Upadesa).

625. Shama Rao R. Shrotrie, a record keeper of District Court, Thana, sat before Baba at Shirdi with a question in his mind.

B :—Go to Bai. She is reading Puran in the temple. Then Shrotrie went up and listened and found the answer to his question in what she read.

This is one of Baba's ways of giving answers.

V. Re. Photographing Baba

626. B.—Shama. What have the boys come here for?

Shama :—To take a photograph of you.

B.—Tell the boys that no photo should be taken. [To have my real likeness), if the wall is pulled down, that is enough.

N.B.—Wall is (1) the body and (2) the idea that we are the body. Baba's real likeness is Brahman.

VI. Baba's Parables

627. Baba :—I had brought numerous asses laden with gold. Robbers looted all that on the road. So it is very hard to live in the house (or proximity) of thieves. You (Bhao Saheb Pradhan, Sub-Registrar) have been sent to me that I may teach you this.—It is very difficult to remain in this sapless world. That is what I was taught. Convey this much to my brother Madhav Nath (Maharaj).

627 (a). My money was carried away by people. I said nothing, but quietly followed them, killed them and recovered my money.

628. Baba :— I once changed the lower part of my body for that of a parrot, and after a year's experience, I discovered that it was a serious loss. I lost a lakh of Rupees (लक्ष i.e. लक्ष्य. aim)

629. Baba :—I sat near a post and then a great serpent woke up, and was very angry. It used to jump up and also fall from above.

630. Baba :—A man had a very beautiful horse. In spite of all his efforts, it would not go in pair. A *vidwan* suggested that it should be taken back to the place whence it was brought (its source). That was done. Then it became controllable and useful.

631. Baba :—(To B. V. Dev.) You have given four, it is true. Baba however gets only one.

632. Baba :—(To Mrs. G. S. K.) :—It is cloudy. Rains will fall. Crops will grow and mature. Clouds will disperse. Why do you fear ?

633. Baba :—A person rode on a camel. It passed excreta. I gathered all the excreta and ate them up. My belly was puffed up—swollen. I felt listless. Then the rider took pity upon me. He gave me four grains of Bengal gram चणा (*Cicer arietinum*) and I ate them and drank water. Thus my vehement turbulence ceased. My swollen belly subsided. Now hereafter it will be cured.

634. Shama :—Why are you grinding corn with grindstones ?

Baba :—For those who come here (to me), I have to grind.

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Kindly prepared by Sow Saradammagaru.

(Mrs. O. K. Varada Rao, B.A., B.L.)

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